

Rig Veda Samhitā

Maṇḍala - 2

(Mantrās of Rīṣi Gṛtsamada)

(Text in Devanāgarī, Translation and Notes)



R L Kashyap

Rig Veda Samhitā: Second Maṇḍala

(Mantrās of Rīṣhi Gṛtsamada)

(Text in Devanāgarī, Translation and Notes)

- **Titles and Deities of 43 Sūktās**
- **43 Sūktās or Chapters: Text & Translation**
- **Appendices including Subject Index**

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Offered Gratefully to
The Mother & Sri Aurobindo

to celebrate
The 100th Anniversary of Sri Aurobindo's
Realization of Silent Brahman
which occurred in January 1908

The men of strength
who have fashioned excellently the mantra, human beings
who have gone forward eager to hear the Word,
and have illumined for me something of this Truth (SA).

मन्त्रं ये वारं नर्या अतक्षन् ।

प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीर्घयन्तृतस्य ।

RV (7.7.6)

Dedicated
In loving memory of
Late Smt. Champa Chitradurg
and

in reverence and honour of
Shri N.D. Krishna Murthy
(Parents of N.K. Anand and Malathi Nagamangala)

to the Rishis,
the Pioneers and the path-finders
इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वैभ्यः पथिकदभ्यः ॥ RV (10.14.15)

(i) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translations of the first 10 sūktās. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pādās* (or feet of the Sanskr̥t verse) (three or more) are explicitly marked out here by numbering, and the translation modified accordingly. For the remaining 33 sūktās, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskr̥t words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. The partial translations of some mantrās given in, 'The Secret of the Veda' were also useful. The thirty volume series in Kannada on Rig Veda edited by Sri H.P. Venkata Rao, based on the commentary of Śāyaṇa and others was also useful.

I am grateful to Dr. Veena and Dr. Nagamangala K. Anand for sponsoring the printing of this book and for their deep interest in the Hindu scriptures. Dr. N.K. Anand, currently a Professor of Mechanical Engineering and Associate Dean for Graduate programs in the Dwight Look College of Engineering at Texas A&M University, is well-known in the Academic world as well as in the community. I pray for the blessings of Sri Aurobindo and the Mother on them, their children and all the members of their extended family.

The author is also grateful to the readers who have expressed positive sentiments on the translations of the six Rig Veda Maṇḍalās published recently namely third through seventh and tenth.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proof-reading and suggestions for improvement. Thanks to Sreeranga Printers for the neat printing of this book.

June 14, 2008

R. L. Kashyap

90th Birthday of Sri M.P. Pandit

(ii) Note to the Readers

We are happy to present the translation of all the 429 mantrās in the 43 Sūktās of the Second Maṇḍala of Rig Veda along with the text and some explanation about the meanings of words. Most of the mantrās were revealed to the Rīṣi Gr̥tsamada Bhargava Shaunaka.

As in our earlier SAKSI publications the focus is on spiritual/psychological message contained in the Veda. The primary aim of our book is to make the translation understandable to all lovers of Veda in all walks of life, not limited to academics or the experts in English language.

In this book we have introduced a new innovation. As in early translations, every mantra in the Devanagari script is divided into several pādās, three or more; each pāda is numbered and translated separately. The innovation here is to modify or rearrange these three or four lines so that the whole verse has some poetic structure without a rhyme. Since translation of each pāda occupies one line of English text, the translation is easy to follow for those interested in the meanings of the words.

We have also increased the font size of the letters in the Devanagari script.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhita: Tenth Maṇḍala' and 'Rig Veda Samhita: Fourth Maṇḍala'.

With this Maṇḍala, the translations of eight Maṇḍalas of Rig Veda have been given.

It is needless to say that the meanings of many words in the mantrās, assigned by Sri Aurobindo are quite different from those found in the commentary of the great scholar Sāyaṇa or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskr̥t of the Veda mantrās which is very different from the classical Sanskr̥t. This study coupled with his intuition regarding the secrets in the Veda helped him to reveal the correct meanings of the words given here. In the appendix of this book, we mention the meanings of some of the important words in the mantrās.

Note that our compact book, 'Essentials of Rig Veda' gives an excellent overview of several aspects of Veda including mantra, metre, rīṣhis, power of deities and some of the interesting topics in it.

(iii) Titles of the 43 Sūktās

2.1: Agni is every god/1	2.21: Helps unasked/93
2.2: Traveller/9	2.22: His Divine will and perfect might/96
2.3: Āpri Hymn (The powers that fill)/15	2.23: Gaṇapati desires our welfare/100
2.4: Agni's work within Human Being/21	2.24: Brahmaṇaspati and Bṛhaspati/111
2.5: Seven Rays/24	2.25: Powers to his allies/120
2.6: Immovable wealth and perfect births/28	2.26: Worship him with light/123
2.7: Agni's Light and Beauty/31	2.27: The Ādityās/126
2.8: Grows by mind/32	2.28: Varuṇa and help for kinsmen/134
2.9: Thinker of the word/34	2.29: Vishvedevāḥ/138
2.10: Agni's play/37	2.30: Several gods and Sarasvati/141
2.11: Vajra weapon placed in Indra's hands/40	2.31: All-gods /146
2.12: Indra, the first one to have the mind/48	2.32: Several goddesses and others/149
2.13: Indra helps the blind and deaf/57	2.33: Rudra, the healer/154
2.14: Soma and the killing of demons/64	2.34: Maruts/161
2.15: Shaped the paths from top to bottom/69	2.35: The son of waters /169
2.16: Our life-energy made easy by your grace/73	2.36: The six seasons/175
2.17: Give us the appropriate activities/77	2.37: Draviṇodāḥ (treasure givers) & others/179
2.18: Friendship with Indra/81	2.38: Savitā, the creator/183
2.19: Birth of Sun/84	2.39: Ashvins/189
2.20: Gods assign strength to Indra/89	2.40: Soma and Pūṣhan/192
	2.41: Seven sub hymns/194
	2.42: Chanting bird (i)/201
	2.43: Cchanting bird (ii)/204

(iv) Sūktās for the Various deities

Agni: 1-10,	Indra: 11-22; 30 (1-7), 41 (10-12),
All-gods (Vishvedevāḥ): 29, 31, 41 (13,14),	Maruts: 30 (11), 34,
Apām Napāt: 35,	Rāka (Goddess): 32 (4,5),
Ashvins: 39, 41 (7-9),	Rudra as healer: 33,
Ādityās: 27, 28,	Sarasvati: 30 (8), 41 (16-18),
Āpri: 3,	Savitā: 38,
Br̥haspati, Brahmanaspati: 23- 26; 30 (9-10),	Seasons: 36,
Bird Kapinjala: 42, 43,	Sinīvalī: 32 (6-7)
Draviṇodāḥ (treasure givers): 37 (1-4), 6 (3),	Soma: 30 (6-7),
Goddesses: 32 (8)	Soma, Pūṣhan: 40,
Heaven & Earth: 32 (1), 41 (19-21),	Vishvedevāḥ: 29, 31, 41 (13,14)
Indra as Kapinjala: 42, 43,	[30 (8) means the mantra 8 in Sūkta 2.30]

(v) Rīṣi Gr̥tsamada

The word *gr̥tsamada* occurs in (2.19.8) and (2.41.18), *gh̥rtsamadāsaḥ* in (2.4.9), (2.39.8). These words do not occur elsewhere in RV.

(2.19.8) states that *gh̥rtsamada* crafts this new hymn carefully.

According to Yāska, *gh̥rtsa* means one who is wise, *mada* means rapturous. Thus the rīṣi is both wise and rapturous, one with luminous delight. *gr̥tsa* and its vibhakti variants occurs in 9 places in RV, often addressed to Agni.

It is said that this rīṣi is the son of Rīṣi Shunahotra belonging to the Aṅgīrasa lineage. The word Shunahotra appears only in 3 RV mantrās which are in this Maṇḍala namely (2.18.6, 2.41.14, 17). (2.18.6) mentions that Shunahotra poured Soma on all sides for Indra's rapture. Soma prepared by Shunahotra is also mentioned in (2.41.14) and (2.41.17).

It is said that when *gr̥tsamada* was a child, he was carried away by the demons. Indra, on Shunahotra's prayer, obtained the release of the child. It is said that the boy was named at Indra's suggestion.

This riṣhi is also known as Shaunaka, the son of Rīṣhi Shunaka. Katyāyana, disciple of Shaunaka, mentions in his book, 'Anukramaṇi' that even though Gr̥tsamada was born as Shunahotra's son, later he became well-known as the son of Shunaka, belonging to the Bhṛgu lineage.

Among the 43 sūktās, the sūktās 1-3 and 8-47 are ascribed to Gr̥tsamada Shaunaka Bhargava and the sūktās 4-7 to his disciple Somāhuti Bhārgava.

(vi) Text of the mantrās and their metres

A unique feature of this Maṇḍala is the use of refrains and repetitions which add rhythm to mantrās.

All the mantrās in (2.12) except one end with the phrase, '*sa janāsa indra*' (O people, he is Indra). The refrain in (2.13) is, '*prathamam sāsyuktam*'. The refrain in (2.15) is, '*somasya tā mada indrash chakara*'. All mantrās in (2.14) begin with, '*adhvarvayo*'.

All the 5 mantrās of the (2.25) have the refrain, '*yamyam yujam kṛṇute brahmaṇaspate*'.

All the mantrās of sūkta 1 except the mantra 16 begin with *tvam*, *tve* etc., connected with 'you'.

The following 24 sūktās end with the same phrase *bṛhat vadema vidathe suvīrāḥ*: 1, 2, 11, 13-20, 23, 24, 27-29, 33, 35, 39, 40, 42, 43. Its first appearance in (2.1.16).

There are extensive repetitions of mantrās. Mantra (2.11.21) (*nūnam sā . . .*) is repeated in 6 other places namely (2.15.10), (2.16.9), (2.17.9), (2.18.9), (2.19.9), (2.20.9), the ending mantrās of the relevant sūktās..

Mantra (2.27.17) is repeated in 2 places, viz (2.28.11), (2.29.7).

(2.13.13) is same as (2.14.12); (2.23.19) same as (2.24.16).

The 3 mantrās (2.22.1-3) have the same ending *pada*, 'May the divine Soma pervade the divine Indra; May the true Soma pervade the true Indra'.

The text of the mantrās given here is based on the standard *samhita-pāṭha* modified in two ways:

- (i) The various *pādās* are clearly marked out, partitioning being done by using the standard *sandhi* rules.
- (ii) Some complex words are split into two or more simpler words using the *sandhi* rules.

Note that our text is not the *padapāṭha* text of the mantrās. The *padapāṭha* of the text splits the mantra into isolated words using several rules so that each isolated word is recognized as a legal word in the classical Sanskrit.

Some rules are:

- (i) ष is replaced by स; सिषक्तु becomes सि-सक्तु (7.37.8)
- (ii) योनिष्ठ becomes योनिः ते (7.24.1)
- (iii) Isolated वा becomes वै (7.20.1)
- (iv) ऊ becomes ऊम् इति (7.20.1), इति indicating ऊम् is not a legal word in classical Sanskrit.

There are many more such rules. We have not used any of these rules.

Our text is easier to read since each *pāda* has only three or four words, each having not more than 6 letters usually.

Metre: For each *sūkta*, the names of the metres of the mantrās in it have been mentioned following the standard edition of Rig Veda by Pandit Satvalekar. The main metres are Gāyatri (8,3), Uṣṇik (8/8/12), Anuṣṭup (8,4), Br̥hatī (8/8/12/8) or (9,4), Pangkti (8,5), Triṣṭubh (11,4), Jagatī (12,4) and others. The notation (9,4) means it has 4 *pādās* with nine letters each, totaling 36 letters. Note that the names given above may be called 'family names'. Gāyatri metre has eleven variants with number of letters varying from 19 to 26. Similarly for others. There are also other complex metres like Aṣṭī (12/12/12/8/8) or Atidhṛti (12/12/8/8/8/12/8/8) with 76 letters. The structure associated with the name of metre has been indicated in this book only in some places, not all. The structure is given for all the metres in the edition of Pandit Satvalekar, now published by Chowkambha.

(vii) Maṇḍala Two: An Overview

This Maṇḍala has in all 43 sūktās with 429 mantrās. The most important among them are the sūktās 23-26 connected with Bṛhaspati and Brahmanaspati which are discussed in another section.

The first 10 sūktās are dedicated to Agni. The sūkta 35 is dedicated to the deity *apām napāt*, the son of waters who is also Agni. The first sūkta (2.1) makes a great contribution to the ideas in Veda. Persons who have read about Purāṇās and epics, consider that the gods form a hierarchy. Supposedly there are so-called higher gods and the so-called lower gods. It is said that gods also quarrel. All these foolish notions are demolished by several mantrās in this Maṇḍala. For instance (2.1.3) declares, 'O Agni, you are Indra; you are Viṣṇu; you are Brahmanaspati, the master of the word; (2.1.4) states that Agni is Varuṇa, Mitra etc. (2.1.6) states that Agni is Rudra and also the army of life-gods.

Tvaṣṭri is the god who creates all forms. Vishvarūpa is one of the forms he creates. He is called the son of Tvaṣtri. Note that Tvaṣtri is not a physical being. He is a force. The word, son, in this context does not have the same meaning as a biological son among human beings. This Vishvarūpa is killed by Indra for reasons described in TS (2.5.1.1) which are repeated in the introduction to the sūkta (2.42). (2.11.9) and (10.8.9) explicitly mention the killing of Vishvarūpa by Indra. However the Brāhmaṇa books and purāṇās used this incident to convey the existence of enmity between Tvaṣṭri and Indra. It is not true. They continue to work harmoniously.

The hymns (11-22) deal with Indra. One of the basic events in the Veda is the capture of the Rays of Sun and Ushas, and imprisoning them, done by the demon Vala. The Sun, becoming devoid of the rays, sinks into the darkness as declared in (3.39.5). Indra with the help of the Angirasa seers and Bṛhaspati makes the Ray-cows free to join the Sun; then the Sun rises up with all his radiance as indicated in (3.39.5). This event is also referred to here in (2.12.7).

saying that 'Indra gave birth to the Sun and the dawn (Ushas)'. A similar idea is in (2.19.7).

The mantra (2.11.21) stresses the importance of Bhaga, the lord of enjoyment and the Goddess of discernment (*dakṣiṇā*). This mantra is repeated 8 times in this Maṇḍala.

(2.12.1) clearly states that Indra is the first born among the mental beings, i.e., he is the lord of the divine mind. (2.12.5) regards Indra as a terrible power who cannot be limited to a single place. (2.12.12) mentions the release of the seven streams of energies or waters stalled by Vṛtra. Here (2.13.2) declares that the rivers flow together carrying the milk of knowledge and carry the enjoyments in all forms of energies and masteries.

All the mantrās of the sūkta (2.14) begin with the word, 'O Adhwaryu, the priest of the rite' indicating that the yajna is a pilgrim journey in our subtle body (inner yajna). These priests prepare the Soma which is released during yajna or any work done consciously and gives rapture to the doer of the work. In (2.16.8), the devotee embraces Indra with perfect thoughts.

(2.17.2) states that Indra established a firm foundation for the supreme.

The devotee prays to Indra in (2.18.8), "may we be never separated in our friendship with Indra".

Hymns 27 and 28 are dedicated to the Ādityās, Mitra, Varuṇa, Bhaga and Aryama. (2.28.9) in a prayer to Varuṇa states, "discharge the debts made by our father and the debts made by me". "May I never enjoy the enjoyments earned by others".

Hymn 33 is addressed to Rudra as a healer with his healing remedies endowed with happiness.

Hymn 39 is addressed to the Ashvin twins. The special feature here is that it gives a large number of analogies relating the close relationship between the twins.

Hymn 32 is addressed to several goddesses such as Rāka and Sinivālī who rarely occur in other Maṇḍalas. Rāka is mentioned in (5.42.2), Sinivālī in (10.184.20).

Hymn 38 is addressed to Savitā. It gives the deeper meanings of the rising and setting of the Sun. (3.8.4) declares that Savitā enforces the laws of truth in the timing of events.

There are two sūktās dedicated to All-gods or Vishvedeāḥ. There are several sūktās such as 30, 32 and 41 dealing with several gods and goddess. For instance the hymn (41) is made up of 7 subhymns to various deities such as Vāyu, the life-energy, Sarasvati, the goddess of inspiration, the kings Mitra and Varuṇa, heaven and earth etc. Hymn 40 is addressed jointly to Soma and Pushan. Each mantra describes their complimentary properties. For instance (2.40.5) declares that one of them (Soma) has given birth to all the beings, whereas Pushan moves around overseeing all.

The last two short hymns 42 and 43 each having 3 mantrās in the Anukramaṇi are traditionally assigned to, 'Indra in the form of the divine bird, Kapinjala'. The names Kapinjala or Indra do not appear specifically in them. The introduction to these two sūktās give the background behind this bird and Indra. It is said that this bird illumines people with its sound. It is said to be of perfect form. It is said that it sings like the invoker in a yajna (2.43.2). It states, 'you speak blissfully to us separating yourself from the infant minds'.

(viii) Bṛhaspati and Brahmanaspati

This Maṇḍala has 4 sūktās 23-26 for these two deities. In the sūkta 23, the devata of one half of the mantrās is Bṛhaspati, according to the *anukramaṇi*, the devata of the other half being Brahmanaspati. The assignment is made presumably because of the occurrence of the words of these two deities in the relevant mantrās. Sūktās 25 and 26 are dedicated to Brahmanaspati. In sūkta 24, some are dedicated to the Bṛhaspati and some to Brahmanaspati. Studying the epithets in the mantrās dedicated to these two deities, it is difficult to distinguish their unique functions. It is safe to assume that Bṛhaspati and Brahmanaspati are different aspects of one deity.

The padapāṭha splits the word *brahmanaspati* into *brahmaṇaḥ* and *pāti*. As such, in the index of the words of padapāṭha, the entries in which *brahmaṇaḥ* appears by itself and those in which it

occurs, derived from Brahmanaspati are grouped together and are not distinguished.

In his translation, Sri Aurobindo renders the word *brahma* or its *vibhakti* variant *brahmanah* as, 'the Word' or 'Word of wisdom'. He renders *brahmā* in (2.1.2) as the (symbolic) priest of the word, since the other words in that mantra deal with other priests such as priest of the announcement (*prashastra*) or the priest of the lustration (*neṣhṭra*). In (2.1.3), he renders *brahmanaspati* as 'the Master of the Word', adding 'you are *brahmā* and the finder of riches.

In (4.50.8) *brahma* is rendered as, 'the Soul-power'. In (4.50.9), *brahma* is 'Soul-power' that seeks its manifestation. Brhaspati as the power of the soul in the title to the sūkta (4.50). In (1.18), dedicated to Brahmanaspati Sri Aurobindo renders *brahmanaspati* as the master of the Soul.

Sri Aurobindo gives more explanation on the use of the word, 'soul-power' or 'master of soul' in his introduction to his commentary on Sūkta (4.50) in, 'The Secret of the Veda', (p. 303-313). First note that the soul in a human being is quite distinct from the three sheaths (*koshās*) of matter (*anna*), life-energy (*prāṇa*, *antarikṣha*) and mind (*manas*). It supports the entire human being; it is more or less the *jīva* in the traditional literature, represented as (*tmana*) in the Veda. Recall that the basis of the entire creation is the superconscious ocean (*supraṅketam salilam*), in (5.40.2) or (10.36.5). First, the higher luminous power descends into the lower ocean, the ocean of inconscience (*apraṅketam salilam*), (10.129.3) or *hṛdyat samudram* in (4.58.5). The soul or *jīva* begins its journey from this lower ocean and climbs as it were, the ladder of consciousness. In each birth it climbs several steps in the ladder, increasing its degree of all-sided perfection at each step, eventually reaching the superconscious ocean or the condition of complete perfection. In this upward movement, there is the action of soul-power and the action furnished by the Word.

Recall that the Goddess of speech declares in (10.125.8), that 'I sweep like a tempest while putting forth all existences, beyond the heaven and beyond the broad earth'.

We can roughly say that it is the power of the Word which creates all the seven worlds and the associated structures. It is the soul-power which gives the rhythm of expression of the superconscient (i.e., the word, *brahma*) to the gods such as Indra for their manifestation in man. In this sense, Bṛhaspati is the soul-power. The linking of this soul-power with the power of the Word leads to the conception of *brahmaṇaḥ-patiḥ* or *brahmaṇaspati*. Thus *brahma*, Bṛhaspati and Brahmanaspati are aspects of the same deity.

The outward expression of the soul-power (*brahma*) is the sound form of mantra. This meaning is preserved in the name of ritual, '*brahma upadesham*' where the sacred mantra Gāyatri is revealed to the student or initiate.

Note Bṛhaspati has no direct connection with the teacher of the gods in the purāṇās or the planet Jupiter. Similarly *brahma* has no direct connection to the creator Brahma of the Purāṇa. But the indirect connection is obviously there. As stated earlier, the soul-power or Bṛhaspati helping the manifestation of the gods is implied in the idea of Bṛhaspati being the teacher of the gods in the Purāṇa.

Below we give the translations of the 2 mantrās of (6.73) dedicated to Bṛhaspati which show the unity of symbolism in the several myths of RV. The release of waters, obstructed by Vṛtra, usually attributed to Indra and the release of the ray-cows captured by Vala, usually attributed to Angirasas are all associated here with Bṛhaspati.

"He hastens the human beings towards the Sun-world (1), Bṛhaspati calls the gods, he kills the Vṛtra-foes (hostiles) (2), demolishes the various cities (of the hostile forces) (3). He conquers the enemies, overcomes the foes in battles (4)." (6.73.2)

"Bṛhaspati has conquered the treasures (of the enemy) (1,3), and the great pens with the herds (of light) (2).

Intending to recover the energies (waters) of *sva* world (4), he destroys the enemy (of heaven) with the hymns (5)." (6.73.3)

The mantra (2.23.18) mentions the deity Bṛhaspati as an Āṅgirasā, a class of human seers. The connection between Bṛhaspati and Angirasa is discussed in a note to this mantra (2.23.18) in this book.

The word Gaṇapati occurs in 2 places in Rig Veda namely (2.23.1) and (10.112.9). He is identified with Brahmanaspati in (2.23.1). (10.112.9) specifically states that, "without you, no work can be done either near or far away", which reflects the popular view of the deity Gaṇapati.

(ix) Overview of the Powers of the Gods¹

"O Gods, between you and us (humans), there is the ancestral friendship and we are equal as relatives; remember and regard it" RV (7.72.2).

The Gods are not poetical personifications of abstract ideas. To the Vedic seer, they are living realities. They are born in the human beings, empower them in their journey towards the supreme perfection. It is the gods who protect the human beings in their journey from the attacks of anti-divine demonic forces.

Among them Agni is the first, he is the power of the divine will, a force of god instinct with knowledge. This conscious and forceful will is the immortal guest in our mortality, the mediator between the earth (the realm of matter) and the heaven (the realm of mind). It carries what we offer to the higher powers and brings back in return their force and light and joy into our humanity.²

Indra, is the power of pure existence, self-manifested as the Divine Mind as mentioned in (2.12.1). Agni is one pole of force instinct with knowledge that sends its current upward from earth to heaven, Indra is the other pole of light instinct with force which descends from Heaven to Earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, makes the Sun of truth mount high in the heaven of our mentality.

¹ Based on Sri Aurobindo's essay in, 'The Doctrine of the Mystics' reproduced in 'The Hymns to the Mystic Fire'.

² For some more information on Agni, see the SAKSI compact book, 'Secrets of Effective Work: Agni's Guidance'. See also the epithets to Agni in the Subject Index.

Sūrya, the Sun, is the master of the supreme truth, the truth of being, truth of knowledge, truth of process and act and movement and function. He, the Savitar, is the creator or the manifester of all things. He releases the illuminations we seek, termed as Ray-cows.

Soma is the bliss which is generated by work just as the crushing of the Soma-herb releases the Soma-juice. The Soma is not a physical liquid. It is the joy of work. When a human being experiences the joy in the work he/she is doing, then that experience is Soma. What a human being should do is to offer the delight to the gods, especially Indra since in any work, the final result is due mostly to the efforts of the cosmic powers and the role of human being is very small, though vital. Indra and others pleased with the Soma increase the capacity of the human aspirant to do work with more and more perfection.

Each of these primary deities has others associated with them to fulfil related functions. For the establishment of the truth of Sūrya in mortals, a vast purity and clear wideness is indispensable; this is Varuṇa who destroys all sin and crooked falsehood. Also required is a luminous power of love forming into harmony all our thoughts; this is Mitra. A right enjoyment in all things – this is Bhaga.

For the whole bliss of Soma to be established in us, a happy and unmaimed condition of mind, vitality and body are necessary. This is given to us by the twin deities wedded to the daughter of Sun.

As the giver of the light of truth and the slayer of Vṛtra, Indra is aided by the powers of will and vital force, the Maruts.

There are female energies. Aditi, the infinite mother of the gods comes first. There is the triple Ilā, Sarasvati and Mahī, and also Dakṣiṇa, the goddess of discernment.

Three great Gods, origin of the Purāṇic trinity make possible this grand development. Brahmanaspati is the creator of Word. Rudra smites all that opposes and heals all that is wounded and suffers. Viṣṇu of the vast pervading motion holds all these worlds in his triple stride.

Our earth shaped out of the dark inconscient ocean of existence lifts its ascending peaks upward; heaven of the mind has its own formations, the clouds that give their lightnings and the waters of life. Thus the Vedic poets sing the hymn of our spiritual ascension using the images of physical nature.

(x) Symbolism of the Gods⁺

Powers of the Gods

Aditi:	The Goddess of Infinity.
Agni:	Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power.
Aryamā:	The lord of exalted power
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Bṛhaspati:	The power of the soul; closely related to Brahmanaspati
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmanaspati:	Lord of Mantrās, Gaṇapati.
Īla:	The Goddess of revelation.
Indra:	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.
Mahī:	Goddess of the vast
Maruts:	Life Energies
Mitra:	The Lord of Love and Harmony
Pūṣhan:	The deity of nourishment
Parjanya:	The deity of descending dynamic energies
Rudra:	The Force of Evolution

⁺ Even though the information here is contained in the earlier essay, it is appended for quick reference.

Rbhus:	The Divine Artisans
Sarama:	The Goddess of intuition
Sarasvati:	The Goddess of inspiration
Soma:	The Divine Delight
Sūrya-Savitṛ:	The Supreme Deity of Light and Force
Tvaṣṭṛ:	Divine form maker
Uṣha:	The goddess of dawn
Vāstu:	Dwelling
Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities
Vaishvānara:	Universal Divine Will and Force
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental
Vasu:	The master of riches
Viṣṇu:	The Lord of all Space

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmanaspati etc.

(xi) Some Common Words

“The popular Vedic Symbols are the horse, cow, son and hero. The sons or children are the new soul-formations which constitute the divine personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers (the power of prāṇa) are the motive forces that bear us on our journey and are therefore symbolised by horse. The herds of the cows are the illuminations that come to us from the supramental truth, the rays of the Sun of light. These rays symbolised by cows are often indicated by the word Ray-cow.” (SA)

Appendix 2 has the spiritual meanings of some words.

(xii) Abbreviations

Ar.:	Aranyaka
Bṛh. U:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire, by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886-1953)
CW:	Collected Works
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
Rk, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	The Secret of the Veda, by (SA)
SYV:	Shukla Yajur Veda
Shvet. U:	Shvetāshvatara U.
TA:	Taittirīya Aranyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāthaka 6, Kāṇḍa 4 of TS
U:	Upaniṣhad
Uṣṇīk (8/8/12):	Uṣṇīk metre with three pādās with the numbers of syllables in them as indicated, to a total of 28.
VS:	Vājasaneyi Samhitā of SYV
VS (15.7):	Mantra 7 in adhyāya 15 of VS
A (b,c):	The metre with name A, having 'c' pādās, each with 'b' syllables
Triṣṭup (11,4):	Triṣṭup metre with 4 pādās, each having 11 letters, a total of 44.

(xii) Abbreviations

At	Atanasya
Bh U	Bhadrabasya U
Ch U	Chandogya U
HMF	Hymns to the Mystic Fire, by (SA)
KS	Sri Kapali Sastri, T.V. (1886-1923)
CW	Collected Works
Kushast	These persons, followers of the tenet of Purva Mimamsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning
RI, RI	A metrical measure
RV	Rig Veda Samhita (the Shukla recension)
RV (1.6.10)	Mantra 10 of Sukt 6 of Mandala 4
S	Satyajit Acharya, (1912-1987 CE)
SA	Sri Anandabodhi (1872-1920 CE)
SB	Shatapatha Brahmana
SAKS	Sri Anandabodhi Kapali Sastri Institute of Vedic Culture
SV	The Secret of the Veda, by (SA)
SYV	Shukla Yajur Veda
Silver U	Shvetashvatara U
TA	Taittiriya Aranyaka
Tai U	Taittiriya Upanishad
T2	Taittiriya Samhita
T3 (6.2.2)	Mantra 2, Anuvaka 2, Prapanchaka 6, Kanda 4 of T2
U	Upanishad
Upank (8/8/12)	Upanishad metre with three padas with the numbers of syllables in them as indicated, to a total of 38
V2	Vajrasaneyi Samhita of SYV
V2 (1.2.7)	Mantra 7 in adhvayin 12 of V2
A (p.c)	The metre with name A, having 'c' padas, each with 'p' syllables
Trishup (1.4)	Trishup metre with 4 padas, each having 11 letters, a total of 44

Section 1: Agni: Sūktās (1-10)

- 2.1: Agni is every god**
- 2.2: Traveller**
- 2.3: Āpri Hymn (The powers that fill)**
- 2.4: Agni's work within Human Being**
- 2.5: Seven Rays and the eighth**
- 2.6: Immovable wealth and perfect births**
- 2.7: Agni's Light and Beauty**
- 2.8: He grows by our mind**
- 2.9: Thinker of the word**
- 2.10: Agni's play**

1. Agni is every god

Riṣi: Ṛṭsamadaḥ Bhārgavaḥ Shaunakāḥ

- 2.1.1: You are born from the waters and stone**
 - 2.1.2: You are the call, offering and all priests**
 - 2.1.3: You are Indra and Viṣṇu**
 - 2.1.4: You are Mītra, Varuṇa and Aryama**
 - 2.1.5: You are Twaṣṭā and yours are goddess-energies**
 - 2.1.6: You are Rudra and Pūshan**
 - 2.1.7: Divine Savitā and founder of ecstasy**
 - 2.1.8: King, perfect in knowledge**
 - 2.1.9: Men worship you with sacrifices**
 - 2.1.10: You are Ṛbhu and the builder of our yajna**
 - 2.1.11: You are Adīti, Bhārati, Sarasvati**
 - 2.1.12: You are the plenitude which carries us**
 - 2.1.13: Ādityās made you their mouth**
 - 2.1.14: By your mouth, the gods eat the offering**
 - 2.1.15: Perfect birth**
 - 2.1.16: You lead us to a world of greater riches**
- Metre: Jagatī (12, 4)**

[This entire sūkta is very important for understanding the foundation of Vedic thought. The Vedic hymns are throughout an invocation of the singers or poets to certain cosmic powers or gods with the names such as Agni, Indra etc., and goddesses such as Aditi, Sarasvati etc. When we study together all the hymns addressed to a particular deity, we get some idea of the functions associated with that deity and the associated personality of that deity to carry out these functions. At the same time, the Rig Veda mentions the Supreme One, *ekam sat* in several mantrās. Persons whose ideas are formed by the ancient Purāṇās, epics and popular beliefs assume in the existence of a hierarchy in the Supreme One as at the vertex and all the other gods are at the lower nodes. Veda does not support this simplistic ideas. Agni is a prominent deity in the Veda with numerous functions, one of which is the *kavi-kratu*, the divine will. Indra is the lord of divine mind as stated in this Maṇḍala (2.12.1). However this sūkta states Agni is every god and contains every god, naming them one by one. In verse 3, Agni is Indra and Agni is Viṣṇu. In verse 11, he is the goddess Aditi, Bhārati and Sarasvati. In verse 4, he is Mitra, Varuṇa and Aryama.

Many mantrās in other Maṇḍalas states that Agni performs the yajna. This sūkta specifically states that he is every priest, he is every aspect of yajna as purification and the order of the rite. Verses (13) and (14) state that the gods eat the offering through the mouth of Agni.

Thus Agni is the supreme power. The natural question is 'is it same as *tat* That'?

Recall the fundamental saying of the Shāṇḍilya Vidya in the Chhāndogya Upaniṣhad, "Everything is certainly Brahman".¹ Veda completely accepts it. However the interpreters or expositors of Vedānta, declare that, when Brahman puts on the name and form, it becomes limited as it were and effectively loses its supreme state. Veda disagrees only with this interpretation. The supreme Brahman continues to be supreme even when it puts on name and form, even including that of a human being. But the supreme may not manifest its supreme power in every form. It is there always in an innate state. So there is no contradiction in saying Agni is supreme. Agni does not

¹ *sarvam khalu idam brahma*, (3.14.1)

manifest its supreme power on every occasion. Similarly a human being has the possibility of being completely perfect or divinised because this power is already present in him/her. By following the Vedic yoga, the human being attains this perfectness.]

2.1.1

O Agni, you are born with your lights (1),
flaming out on us in your effulgence (2).
You are born from the waters and around the stone (3).
You are born from the forests and the growths of the earth (4).
Pure are you in your birth, O Master of man and his race (5).¹

2.1.2

O Agni, yours are the call and the offering (1),
yours the purification and the order of the sacrifice (2),
yours the lustration (3).
You are the fire-bringer for the seeker of the Truth (4).
The announcement is yours; you become the pilgrim-rite (5).
You are the priest of the Word (6),
and the master of the house in our home (7).²

[Text same as RV (10.91.10) with Rīṣi Aruṇa Vīṭahavya;
Line 6: (alt.) you are the priest of the pilgrim-rite;
neṣṭra: intensifying the substance (*vasu*) to prepare for activity;
lustration; *agnit*: fire-bringer, the bringer of fire;
potram: purification; *rtviyam*: the order of sacrifice;
brahmā: priest of the Word; *prashāstram*: announcements of the
happenings in yajna; Agni is called as the announcing priest in (2.5.4)]

¹ त्वमंग्रे द्युभिः (1), त्वम् आशुशुक्षणिः (2), त्वम् अद्भ्यः त्वम्
अश्मनस्परि (3), त्वं वनैभ्यः त्वम् ओषधीभ्यः (4), त्वं नृणां नृपते
जायसे शुचिः (5)

² तव अंग्रे होत्रं (1), तव पोत्रम् ऋत्विग्यं (2), तव नेष्ट्रं (3), त्वम्
अग्रित् ऋतायतः (4), तव प्रशास्त्रं त्वम् अध्वरीयसि (5), ब्रह्मा
चासि (6), गृहपतिश्च नो दमै (7)

2.1.3

O Agni, you are Indra, the mighty lord of all beings (1).

You are wide-moving Viṣṇu (2),

One to be worshipped with obeisance (3).

O Master of the Word, you are Brahma,

and the finder of the Riches (4).

You sustain each and all (5).

You closely companion the Goddess Puramdhi (6).³

[*rayi*: riches, felicities; *sataḥ*: beings, (8.23.26);

urugāyah: wide-moving; wide-sung;

puramdhi: Goddess-tenant of the city; Goddess of many thoughts;

vṛṣabhaḥ: mighty lord, (3.6.5), bull; showerer of energies of light and might;

brahmā: the word, (4.6.11), (6.16.36); the Soul-Power, (4.50.8);

See the essay Bṛhaspati and Brahmanaspati in pages xxx.]

2.1.4

O Agni, you are Varuṇa the king,

who holds in his hands the law of all workings (1).

You are Mitra, the potent and desirable Godhead (2).

You are Aryaman, master of beings,

with whom is complete enjoying (3).

O Godhead, you are Amsha who gives us,

our portion in the discoveries of the knowledge (4).⁴

[*amshaḥ*: one who gives us our portions; word occurs in (2.27.1), (5.42.3), (7.32.12)]

³ त्वमग्ने इन्द्रो वृषभः सतामसि (1), त्वं विष्णुः उरुगायो (2),
नमस्यः (3), त्वं ब्रह्मा रयिविद् ब्रह्मणस्पते (4), त्वं विधर्तः (5),
सचसे पुरन्ध्या (6)

⁴ त्वमग्ने राजा वरुणो धृतव्रतः (1), त्वं मित्रो भवसि दस्म ईड्यः (2),
त्वमर्यमा सत्पतिः यस्य संभुजं (3), त्वमंशो विदथे देव भाजयुः (4)

2.1.5

O Agni, you are Twaṣṭri,
and fashion fullness of force for your worshipper (1).
O friendly Light, yours are the Goddess-Energies (2),
and all oneness of natural kind (3).
You are the swift galloper
and you lavish the good power of the Horse (life-energies) (4).
You are the host of the gods (5).
Great is the multitude of your riches (6).⁵

2.1.6

O Agni, you are Rudra, the mighty one of the great Heaven (1).
You are the army of the Life-Gods (2),
and have power over all that fills desire (3).
You journey with dawn-red winds (to bear you) (4).
Yours is the house of bliss (5).
You are Pūshan, and guard with yourself your worshippers (6).⁶

[Line 3: (alt.) That which has power of satisfying fullness.
prkṣhaḥ: that which fills desire; satisfying fullness, (2.1.15)]

2.1.7

O Agni, you are the giver of the treasure to one (1),
who makes ready and sufficient his works (2).
You are divine Savitā and a founder of the ecstasy (3).
O Master of man, you are Bhaga and have power for the riches (4).
You are the guardian in the house for one (5),
who worships you with his works (6).⁷

⁵ त्वमग्ने त्वष्टा विधत्ते सुवीर्यं (1), तव ग्रावो मित्रमहः (2), सजात्यम् (3),
त्वमाशुहेमां ररिषे स्वश्व्यं (4), त्वं नरां शर्धो असि (5), पुरूवसुः (6)

⁶ त्वमग्ने रुद्रो असुरो महो दिवः (1), त्वं शर्धो मारुतं (2), पृष्ठा ईशिषे (3),
त्वं वातैः अरुणैः यासि (4), शंगयः (5), त्वं पूषा विधत्तः पासि नु
त्मना (6)

⁷ त्वमग्ने द्रविणोदा (1), अरंकृते (2), त्वं देवः संविता रत्नधा असि (3),
त्वं भगो नृपते वस्व ईशिषे (4), त्वं पायुः दमे (5), यः ते अविधत् (6)

2.1.8

O Agni, men turn to you,
 the master of the human being in his house (1).
 They crown you, the king, perfect in knowledge (2).
 O strong force of Fire, you master all things (3).
 You move to the thousands and the hundreds and the tens (4).⁸
 [svanīka: su-anīka: one of bright flame-force, (7.1.23), (7.3.6)]

2.1.9

O Agni, men worship you with their sacrifices as a father (1).
 When you illumine the body of your light (3),
 (they worship you) by their achievement of works
 that you may be their brother (2),
 You become a son to the man who worships you (4).
 You are his blissful friend (5),
 and guard him from the violence of the adversary (6).⁹
 [shamya: achievement of works; work, (8.75.14);
 Line 4: Agni being born as a son within man is explicitly stated.]

2.1.10

O Agni, you are the craftsman R̥bhu, near to us,
 to be worshipped with obeisance of surrender (1).
 You are lord of the store of the plenitude and the riches (2).
 All your wide shining of light and onward burning (3),
 is for the gift of the treasure (4).
 You are our instructor in wisdom and our builder of sacrifice (5).¹⁰

⁸ त्वामग्ने दम् आ वि॒श॒पतिं॑ वि॒शः (1), त्वां राजा॑नं सुवि॒दत्र॑म् ऋ॒ञ्जते॑ (2),
 त्वं विश्वा॑नि स्वनी॒क प॒त्यसे॑ (3), त्वं स॒हस्रा॑णि श॒ता द॒श प्र॑ति (4)

⁹ त्वामग्ने पि॒तर॑म् इ॒ष्टिभिः॑ न॒रः (1), त्वां भ्रा॑त्राय॒ शम्या॑ (2), तनू॒रुच॑म्
 (3), त्वं पु॒त्रो भ॑वसि॒ यः ते अ॒वि॒धत् (4), त्वं सखा॑ सु॒शेवः॑ (5),
 पा॒सि आ॒धृषः॑ (6)

¹⁰ त्वम॑ग्न॒ ऋ॒भुः आ॒के न॑म॒स्यः (1), त्वं वा॒जस्य॑ क्षु॒मतौ॑ रा॒य ई॒शिषे॑ (2),
 त्वं वि॒ भ्रा॑सि॒ अनु॑ दक्षि॒ (3), दा॒वने॑ (4), त्वं वि॒शि॒क्षुः॑ अ॒सि य॒ज्ञम्
 आ॒तनिः॑ (5)

[*ātani*: builder; *daśhi*: burning;

Ṛbhūs: They, three in number, are the divine artisans. They build the subtle body of man and establish the sevenfold felicities. For more details see the hymns (1.110, 111), (1.20), (1.161), (3.60) and (4.33-4.37). The translations are available in the relevant SAKSI books.]

2.1.11

O Divine Agni, you are Aditi,
the indivisible Mother to the offerer of the sacrifice (1).

You are Bhārati, voice of the offering (2),
and you grow by the word (3).

You are Ilā of the hundred winters, wise to discern (4).

O Master of the Treasure, you are Sarasvatī who slays Vṛtra (5).¹¹

[Vṛtra: one, who covers or encircles the waters];

ilā, sarasvatī; see (2.3.8)]

2.1.12

O Agni, when you are well-borne by us,
you become the supreme growth and expansion of our being (1).

All glory and beauty are
in your desirable hue and your perfect vision (2).

You are the plenitude,
that carries us to the end of our way, O Vastness (3).

You are a multitude of riches spread out on every side (4).¹²

[*spārha*: desirable]

¹¹ त्वमग्ने अदितिर्देव दाशुषे (1), त्वं होत्रा भारती (2), वर्धसे गिरा (3),

त्वम् इळा शतहिमासि दक्षसे (4), त्वं वृत्रहा वसुपते सरस्वती (5)

¹² त्वमग्ने सुभृत उत्तमं वयः (1), तव स्पार्हे वर्ण आ संहशि श्रियः (2),

त्वं वाजः प्रतरणो बृहन्नसि (3), त्वं रयिर्बहुलो विश्वतः पृथुः (4)

2.1.13

O Agni, the sons of Aditi made you their mouth (1);
the pure Gods made you their tongue, O Seer (2).

They who are ever close to our giving,
are close to you in the rites of the Path (3).

The Gods eat in you the offering cast before them (4).¹³

[*sashchire*: are close (to you), cling to you, (3.16.2);
adhvare: rites of the path; yajna;]

2.1.14

All the Gods, the immortals, unhurtful to man (2),
eat in you and by your mouth, O Agni,
the offering which is cast before them (1,3).

By you mortal men taste the Soma-offering (4).

Pure are you born (6),
a child of the growths of the earth (5).¹⁴

[Line 3: By Agni's force, men do the work; from this work, the Soma-delight drips; hence men taste Soma through Agni.]

2.1.15

O Agni you have come to perfect birth (3).

You are with the Gods (1), and front them in your might (2).

You exceed them too, O God (4),

when the satisfying fullness of you becomes all-pervading (5),
in its greatness here along both Earth and Heaven (6).¹⁵

¹³ त्वामग्र आदित्यास आस्यं (1), त्वां जिह्वां शुचयः चक्रिरे कवे (2),
त्वां रातिषाचो अध्वरेषु सश्चिरे (3), त्वे देवा हविः अदन्ति आहुतम् (4)

¹⁴ त्वे अग्रे (1), विश्वे अमृतांसो अद्रुहं (2), आसा देवा हविः अदन्ति
आहुतम् (3), त्वया मर्तांसः स्वदन्त आसुतिं (4), त्वं गर्भो वीरुधां
(5), जज्ञिषे शुचिः (6)

¹⁵ त्वं तान् (1), सं च प्रति चासि मज्मना अग्रे (2), सुजात (3), प्र च
देव रिच्यसे (4), पृक्षो यदत्र महिना वि ते भुवत् (5), अनु
द्यावापृथिवी रोदसी उभे (6)

2.1.16

To those who chant your (hymn) (1),
the luminous Wise Ones set free your gift (of wealth), O Agni (3).
Then the Ray-Cow walks in front and its form is the Horse (2).
You lead us on and lead them to a world of greater riches (4).
Strong with the strength of the heroes (6),
may we voice the Vast in the coming of knowledge (5).¹⁶

[*ā pra hi neṣhi*: lead us very well; the last *pāda* of this verse, namely lines 5 and 6 are repeated at the end of many sūktās.

Line 2: The ṛiṣi is asking for a great body of power (symbolized by horse) which is lead by the light or knowledge (symbolized by Ray-cows). For attaining perfection in any action we need both knowledge and power. Veda states elsewhere that a man with only power and no knowledge is like a blind person; the other case is that of a lame person.]

2. Traveller

Ṛiṣi: Gṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

- 2.2.1: He is Godhead of the Sun-world
 - 2.2.2: Traveller of heaven through the ages of man
 - 2.2.3: He is the pilgrim of earth and heaven
 - 2.2.4: Protector of the path
 - 2.2.5: Men crown him with the word and offering
 - 2.2.6: May your light arise in us
 - 2.2.7: Open us to inspiration
 - 2.2.8: You are the delightful guest in a human being
 - 2.2.9: The thought has nourished human beings
 - 2.2.10: Let our light shine in the five worlds
 - 2.2.11: O Agni, awake to our lauds
 - 2.2.12: Be forceful in giving us the opulence
 - 2.2.13: You lead us to a world of greater riches
- Metre: Jagatī (12,4)

¹⁶ ये स्तोतृभ्यो (1), गोअंग्राम् अश्वपेशसम् (2), अग्ने रातिम्
उपसृजन्ति सूरयः (3), अस्मान् च तान् च प्र हि नेषि वस्य आ (4),
बृहत् वदेम विदथे (5), सुवीराः (6)

2.2.1

Make Agni to grow by your sacrifice (1);
 with your offering and your body and your speech (3).
 Worship him in his high kindling (2,4).
 (He is) the Godhead of the Sun-world (6),
 the inhabitant of Heaven, the Priest of the Call (7).
 (He) sits at the chariot yoke in our battles (8),
 with his strong delights (5).¹

[*dyukṣham*: inhabitant of heaven; who dwells in the Light;
 Line 4: *suprayasam*: (alt.) one with satisfying gifts, (6.11.4);
 Line 1: *jātavedasam*: Agni who knows all things born]

2.2.2

The Nights and the Dawns have lowed to you (1),
 as the milch-cows low towards a calf in their lairs of rest (2).
 You are as if the traveller of Heaven through the ages of man (3).
 You shine self-gathered through his nights,
 O Fire of many blessings (4).²

[Line 4: (alt.) self-gathered, you illumine his nights.]

2.2.3

The Gods have sent this great worker (Agni) (1,3,5),
 into the foundation of the middle world (2).
 The pilgrim of earth and heaven we must know (4),
 like our chariot of white-flaming light (6).
 Him we must voice with our lauds like a friend in the peoples (7).³

¹ य॒ज्ञेन॑ वर्ध॒त जा॒तवै॑दस॒म् अ॒ग्निं (1), यंज॒ध्वं (2), ह॒विषा॑ तना॒ गिरा॑ (3),
 स॒मि॒धानं॑ (4), सु॒प्रय॑सं (5), स्व॒र्णरं॑ (6), द्यु॒क्षं हो॒तारं॑ (7), वृ॒जने॑षु धूर्ष॒दम्
 (8)

² अ॒भि त्वा॒ न॒क्तीः॒ उ॒षसो॑ ववा॒शिरे॑ (1), अ॒ग्रे व॒त्सं न॒ स्व॒सरे॑षु धे॒नवः॑
 (2), दि॒व इ॒वेत् अ॒रतिः॑ मा॒नुषा॑ यु॒गा (3), क्ष॒पो भा॑सि पुरु॒वार सं॒यतः॑ (4)

³ तं दे॒वा (1), बु॒ध्रे रज॑सः (2), सु॒दंसं॑ (3), दि॒वस्पृ॑थि॒व्योः अ॒रतिं॑ (4),
 न्यै॒रिरे॑ (5), रथ॑मि॒व वेद्यं॑ शु॒क्रशौ॑चिष॒म् अ॒ग्निं (6), मि॒त्रं न॒ क्षि॒तिषु॑
 प्र॒शंस्य॑म् (7)

2.2.4

They poured his rain (1),
 in the place with crookedness (4),
 in the middle world and in his own home (2).
 It was like gold in the beauty of his light (3).
 The guardian of the dappled mother (5),
 awakens us to knowledge with his eyes of vision (6).
 He, the protector of our path pervades both the mothers (7).⁴

[Line 3: (alt.): Like a thing of delight in his shining beauty;
prataram: guardian, the lord]

2.2.5

Let Agni be the priest of your call (1).
 Let his presence be around every pilgrim-rite (2).
 This is he whom men crown with the word and the offering (3).
 He shall play wearing his growing tiara of golden light (4).
 Like heaven with its stars,
 he shall give us knowledge (of our steps) along both worlds (5).⁵

[*hirishiprah*: golden light; *vṛdha-sānāsu*: growing tiara;

Line 4: (alt.) He shall play in his growing fires wearing his tiara of golden light.]

⁴ तम् उक्षमाणं (1), रजसि स्व आ दमे (2), चन्द्रमिव सुरुचं (3), ह्यार
 आ दधुः (4), पृश्न्याः पतरं (5), चितयन्तम् अक्षभिः (6), पाथो न
 पायुं जनसी उभे अनु (7)

⁵ स होता (1), विश्वं परिं भूतु अध्वरं (2), तमु हव्यैः मनुष ऋञ्जते
 गिरा (3), हिरिशिप्रो बृधसानासु जभूरद् (4), द्यौः न स्तृभिः चितयत्
 रोदसी अनु (5)

2.2.6

O Agni, opulently kindling for our peace (1),
let your light arise in us and bring its gift of riches (2).
Make Earth and Heaven ways for our happy journeying (3).
Make the offerings of man a means
for the coming of the Gods, O Agni (4).⁶

2.2.7

O Agni, give us the vast possessions, the thousandfold riches (1).
Open (us) to inspiration like the gates to the plenitude (2).
By the word, make Earth and Heaven move forward (3).
The Dawns have broken into splendour,
as if there shone the brilliant world of the Sun (4).⁷

[*svarna*: *svaḥ-na*; like the Sun-world; *prāchī*: move forward, (3.6.1);
Line 3: (alt.) Make earth and heaven turned towards the beyond.]

2.2.8

Kindled in the procession of the beautiful Dawns (1),
he shall break into roseate splendour like the Sun-world (2).
You make effective the pilgrim-rite by man's voices of offering (3).
O Agni, you are the King of the peoples (4);
and the Guest delightful to the human being (5).⁸

⁶ स नो रेवत् समिधानः स्वस्तये (1), सं-ददस्वान् रयिमस्मासु
दीदिहि (2), आ नः कृणुष्व सुविताय रोदसी (3), अग्रे हव्या मनुषो
देव वीतये (4)

⁷ दा नो अग्रे बृहतो दाः संहस्रिणो (1), दुरो न वाजं श्रुत्या अपा
वृधि (2), प्राची द्यावापृथिवी ब्रह्मणा कृधि (3), स्वर्ण शुक्रम् उषसो
वि दियुतुः (4)

⁸ स इधान उषसो राम्या अनु (1), स्वर्ण दीदेत् अरुषेण भानुना (2),
होत्राभिः अग्निः मनुषः स्वध्वरो (3), राजा विशाम् (4), अतिथिः
चारुः आयवै (5)

2.2.9

Thus the thought has nourished (2),
our human things in the great Heavens (3),
and in the immortals, O Pristine Agni (1).
Our milch-cow milks by herself (4,6),
the many forms and the hundreds of the Treasure (7),
for the doer of works in his battles (5),
and in his speed of the journey (8).⁹

[*iṣhaṇi*: speed of journey; *pūrvya*: pristine; ancient and supreme;

Note that the treasure is connected with thought, not physical cows and horse.]

2.2.10

O Agni, let us conquer a hero-strength by the War-Horse (1),
or by the Word, let us awake to knowledge beyond men (2).
Let our light shine out in the Five worlds (3);
(the light is) high and inviolable like the world of the Sun (4).¹⁰

[Lines 1 and 2: (alt.) wake in ourselves a strength of heroes beyond men's scope, by the power of the War-Horse (*arvata*) or by the Word; *pancha kṛṣṭīḥ*: the five worlds of creation where work is done. Also known as *pancha kṣhitiḥ*. The related five types of beings are the Panchajana. The lower three worlds are *pṛthvī*, earth, pure physical consciousness, *dyauh*, heaven, the pure mental consciousness, *antarikṣaḥ*, the intermediate world of Vāyu or the nervous consciousness. Above these three, are the two worlds namely *svar*, (the mahas of Taittirīya U.) and *mayas*, the divine beatitude, the *ānanda* of the Taittirīya U. The five becomes seven when the Ānanda is regarded as a triple *sat-chit-ānanda*.]

१ ए॒वा नो॑ अ॒ग्ने अ॒मृते॑षु पू॒र्व्य (1), धीः पी॒पाय (2), बृ॒हद् दि॒वेषु॑
मा॒नुषा॑ (3), दु॒हा॒ना धे॒नुः (4), वृ॒जने॑षु का॒रवे॑ (5), त्मना॑ (6), श॒तिन॑
पु॒रुरूप॑म् (7), इ॒षणि॑ (8)

१० व॒यम॑ग्ने अ॒र्वता॑ वा सु॒वीर्य॑ (1), ब्र॒ह्म॑णा वा चि॒तये॑मा ज॒नो अ॒र्ति (2),
अ॒स्माकं॑ द्यु॒म्नम॑धि प॒ञ्च कृ॒ष्टिषु॑ (3), उ॒च्चा स्व॑र्णं शु॒शुची॑त दु॒ष्टर॑म् (4)

2.2.11

Awake, O forceful Agni, one to be voiced by our lauds (1).
 The seers come to perfect birth in you and speed on their way (2).
 O Agni, you are the sacrifice (3);
 The Horses of swiftmess come there (4),
 where you shine in the eternal son and in your own home (5).¹¹
 [nitye toke: the eternal son]

2.2.12

O knower of all things born, may we both abide in your peace (1,3),
 those (persons) who hymn you and the luminous seers (2).
 Be forceful to us, (in giving us) (6),
 the treasure with the many riches and its many delights (4),
 and its children of the works, and the offspring of the Treasure (5).¹²
 [bhūyasaḥ: many]

2.2.13

Same as (2.1.16).

¹¹ स नो बोधि सहस्य प्रशंस्यो (1), यस्मिन् सुजाता इषयन्त सूरयः (2),
 यमग्रे यज्ञम् (3), उपयन्ति वाजिनो (4), नित्ये तोके दीदिवासं स्वे
 दमै (5)

¹² उभयांसो जातवेदः स्याम (1), ते स्तोतारौ अग्रे सूरयश्च (2),
 शर्मणि (3), वस्वो रायः पुरुश्चन्द्रस्य भूयसः (4), प्रजावतः
 स्वपत्यस्य (5), शग्धि नः (6)

3. Āpri hymn (The Powers that Fill)

Riṣhi: Ḡṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.3.1: He is wise of understanding

2.3.2: He manifests the gods in the yajna

2.3.3: You were here of old before arrival of mortals

2.3.4: All-gods

2.3.5: Divine doors open with our obeisance

2.3.6: Night and Dawn

2.3.7: Two Divine Priests

2.3.8: Three Goddesses

2.3.9: Maker of forms (Tvaṣṭā)

2.3.10: Agni leads the offering to the gods

2.3.11: Light is his native abode

Metre: 1-6, 8-11, Triṣṭup; 7, Jagatī

[This hymn is one of the *āpri* family of Sūktās. There are ten such hymns in the entire RV, all having similar structures. This hymn is traditionally recited in the Agnistoma rite. Even though several deities like Indra, Tvaṣṭṛ, the three Goddesses, etc., are explicitly mentioned, they are all invoked through the mouth of Agni. Agni, the Divine Will in man, the force of aspiration in the seeker, assumes in the inner life of the Riṣhi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. "For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will" [CW, KS, Vol. 1]. This description of Agni appearing as different Gods is a general feature of the Vedic hymns and explicitly stated in the sūkta (2.1) and in several rikṣ such as RV (5.3.1) and RV (5.3.2).

The sacrificer or the aspirant is always the soul of man, the *jīva* or *puruṣha*. When the aspiration expressed through hymns and *tapas* is acute, Agni himself takes birth in man. He is the Seer-will or the *kavikratu*. He himself takes over the burden of the progress of the yajña offered by the *jīva* and summons all other Gods, who then not only manifest but also establish their powers in the seeker.

The root of the Word *āpri* is *pr*, to fill up; the different deities fill up the yajamāna or the seeker with appropriate powers. The *āpri* mantra RV (2.6.8) states: "May Agni, who knows everything, fill us from all sides with his powers". An extensive English commentary on this hymn can be found in [CW, KS, Vol.1]. The 10 *Āpri* hymns are: (1.13), (1.142), (1.188), (2.3), (3.4), (5.5), (7.2), (9.5); (10.70), (10.110).]

2.3.1

Agni that was set inward in the earth is kindled (1),
and has arisen fronting all the worlds (2).

Arisen is He, the purifying Flame, the priest of the call,
the wise of understanding, the ancient of Days (4).

Today let Agni, a god to the gods, do sacrifice (5),
putting forth his powers (6).¹

[Line 6: *arhan*: putting forth his powers; in the fullness of his powers;]

2.3.2

Agni voices the godhead (1),
shines revealing the planes and triple heavens each and each (2).
by his greatness and his perfect Ray (of knowledge) (2).

Let him flood the offering with a mind that diffuses the light (3),
and manifest the gods on the head of the sacrifice (4).²

[*ghṛtapruṣhā manasā*: mind diffused with light; by rendering *ghṛta* as ghee, the phrase means, 'ghee-coated mind'; clearly in RV *ghṛta* is light or clarity, and not ghee.

ghṛta occurs 4 times in (2.3.11) clarifying its meaning.

¹ समिद्धो अग्निः निर्हितः पृथिव्यां (1), प्रत्यङ् विश्वानि भुवनानि
(2), अस्थात् होता पावकः (3), प्रदिवं सुमेधा (4), देवो देवान्
यजतु अग्निः (5), अर्हन् (6)

² नराशंसः (1), प्रति धामानि अञ्जन् तिस्रो दिवः प्रति (2), महा
स्वर्चिः (3), घृतपुषा मनसा हव्यम् उन्दन् (4), मूर्धन् यज्ञस्य
समनक्तु देवान् (5)

narāshamsa: he who voices the godhead (*nara*), (1.13.3), an epithet for Agni (occurs 16 times);

prati: each and each; *archiḥ*: Ray, (8.43.10);

svarchiḥ: *su-archiḥ*: High of Ray, perfect Ray;]

2.3.3

O Agni, our mind aspires to you (1);

put forth today your power and do sacrifice to the gods (2).

You were here of old before (the arrival of) humans (3).

Bring to us the unfallen host of the Life-Gods (4).

O Powers, sacrifice to Indra seated on the sacred grass (5).³

2.3.4

O Godhead, strewn on the altar is the seat,

well-packed for the riches (1,3),

the hero-guarded seat that ever grows (2).

O All-Gods, the shining ones, sit on this seat (5),

anointed with the Light (4).

(You are) the sons of Aditi, kings of sacrifice (6).⁴

[*subharam*: well-packed; made strong to carry (the riches);]

³ ई॒ळि॒तो अ॒ग्ने म॒न॒सा नो॒ (1), अ॒र्ह॒न् दे॒वान् य॒क्षि॒ (2), मा॒नु॒षा॒त् पू॒र्वो
अ॒द्य (3), स आ व॒ह म॒रु॒तां श॒र्धो अ॒च्यु॒तम् (4), इन्द्रं॑ न॒रो ब॒र्हिष॑दं
य॒ज॒ध्वम् (5)

⁴ दे॒वं ब॒र्हिः (1), व॒र्ध॒मा॒नं सु॒वीरं॑ (2), स्ती॒र्ण रा॒ये सु॒भरं॑ वे॒दी अ॒स्याम्
(3), धृ॒तेना॒क्तं (4), व॒स॒वः सी॒दते॒दं वि॒श्वे दे॒वा (5), आ॒दि॒त्या
य॒ज्ञि॒यांसः (6)

2.3.5

May the divine Doors swing open, wide to our call (1,2),
easy of approach with our prostrations of surrender (3).
May the imperishable (Doors) expanding stretch wide (4),
purifying the glorious and heroic kind,
with the hue of light (5).⁵

[The divine doors are mentioned in all Apri hymns.]

2.3.6

May Night and Dawn equal come like delightful weavers (3,5).
They weave out the weft that is spun,
our perfected works (4,1),
into a shape of sacrifice (6).
They are eternal, pouring out (the milk) on us (2),
they being good milch cows, full of milk (7).⁶

[*saṁichi*: equal; *vayya*: weaving women;

tantum: weft, (4.13.4), *tatam*: what is spun;

This mantra is an excellent example of the self-evident symbolism.]

2.3.7

The two divine Invokers, the great knowers and supreme (1),
offer by the illumining Word the straight things in us (2).
Sacrificing to the Gods in season (3),
they reveal them in light in the navel of the Earth (4),
and on the three peaks of Heaven (5).⁷

⁵ वि श्रयन्ताम् उर्विया हूयमाना (1), द्वारौ देवीः (2), सुप्रायणा
नमोभिः (3), व्यचस्वतीः वि प्रथन्ताम् अजुर्या (4), वर्णं पुनाना
यशसं सुवीरम् (5)

⁶ साधु अपांसि (1), सनता न उक्षिते (2), उषासानक्ता वय्येव रण्विते
(3), तन्तुं ततं संवर्यन्ती (4), समीची (5), यज्ञस्य पेशः (6), सुदुधे
पर्यस्वती (7)

⁷ दैव्या होतारा प्रथमा विदुष्टर (1), ऋजु यक्षतः समृचा वपुष्टरा (2),
देवान् यजन्तौ ऋतुथा (3), समञ्जतो नाभा पृथिव्या (4), अधि सानुषु
त्रिषु (5)

[Line 5: *triṣhu sānuṣhu*: the three levels of the hill. The three levels are three planes of mentality namely the sense mentality associated with Soma, the dynamic mentality associated with Indra, pure reflective mentality associated with Sūrya. Each god releases the divine light (*ghṛta*) from the corresponding plane. [SA, SV, p. 185]]

2.3.8

May Sarasvatī make our thought effective (1).

May goddesses Ṛ̥ā and Bhāratī carry all to their goal (2).

(May) the three goddesses sit on our altar-seat (3,5,7),

and guard our gapless house of refuge, by the self-law of things (4).⁸

[These three goddesses are mentioned in all Āpri hymns.

Ṛ̥ā: goddess of revelation; Bhāratī or Mahī: goddess of the Vast truth;

Sarasvati: goddess of inspiration]

2.3.9

Soon there is born a Hero, an aspirant to the Godheads (2).

He is of golden-red form, a mighty bringer of riches,

and founder of our growth to wideness (1).

Let the Maker of forms loosen the knot of the navel in us,

and in the children (of our works) (3).

Then let him walk on the way of the Gods (4).⁹

[Line 4: (alt.) let the way of the Gods come to us;

shruṣṭi: swiftly; *prajā*: children (of our works);

Tvaṣṭṛ: Maker of forms]

८ सरस्वती साधयन्ती धियं न (1), इळां देवी भारती विश्वतूर्तिः (2),
तिस्रो देवीः (3), स्वधया (4), बहिरिदम् (5), अच्छिद्रं पान्तु शरणं (6),
निषय (7)

९ पिशङ्गरूपः सुभरो वयोधाः (1), श्रुष्टी वीरो जायते देवकामः (2),
प्रजां त्वष्टा विष्यंतु नाभिं मस्मे (3), अथा देवानामपि एतु पाथः (4)

2.3.10

The master of delight is with us streaming out (the Soma) (1).

Agni speeds the offering by our thoughts (2).

Let the divine Achiever, lead the offering (4,6),

to the Godheads knowing that it is triply revealed (3,5).¹⁰

[Line 3: (alt.) triply anointed;

shamitā: divine achiever (of works)]

2.3.11

I pour light on him; for the light is his native abode (1,2).

He is lodged in the light; the light is his plane (3,4).

By your self-law, bring the Gods and fill them with rapture (5).

O Mighty one, carry to them our offering blessed with *svāhā* (6).¹¹

[Here *ghṛta* occurs 4 times clarifying its basic meaning as light.

svāhā: (I) offer whole heartedly without any reservation; *su* (*suṣhṭu*),

duly + *ā* (completely) + *ha* (give)]

¹⁰ वनस्पतिः अवसृजन्नुप स्थात् (1), अग्निर्हविः सूदयाति प्र धीभिः (2),
त्रिधा समक्तं (3), नयतु (4), प्रजानन् देवेभ्यो (5), दैव्यः शमिता उप
हव्यम् (6)

¹¹ घृतं मिमिक्षे (1), घृतमस्य योनिः (2), घृते श्रितो (3), घृतम् ऊं
अस्य धामं (4), अनुष्वधमा वह मादयस्व (5), स्वाहाकृतं वृषभ वक्षि
हव्यम् (6)

4. Agni's work within human beings

Riṣhi: Bhārgavaḥ, Somāhutiḥ

2.4.1: Agni strips all sin from us

2.4.2: Bhṛguṣ set him in man

2.4.3: Gods have placed him in the human beings

2.4.4: Rapturous is his vision

2.4.5: Ecstasy by the diversity of light

2.4.6: Voices like a war-horse

2.4.7: Moves like a beast that wanders

2.4.8: Thought spoken in the third session of knowledge

2.4.9: Be the founder of growth and expansion

Metre: Triṣṭup

2.4.1

I call to you Agni with (his) splendours of light (1).

With his strong delights Agni strips all sin from us,
he, the guest of the peoples (2).

He is like a supporting friend (3).

He becomes the God; with him are the Gods (4,5).

He knows all things born in the man (6).¹

[Lines 5 and 6 (alt.): who knows all things born in all, from men to the Gods;

ādeve: in one with whom are the gods;]

¹ हुवे वः सुद्योत्मानं (1), सुवृत्तिं विशाम् अग्निम् अतिथिं सुप्रयसम् (2),
मित्र इव यो दिधिषाय्यो (3), भूद् देव (4), आदैवे (5), जनै जातवैदाः (6)

2.4.2

Worshipping him in the session of the Waters (1).

The two-fold Bhrigus, set him in the peoples of Man (2).

May he master all the worlds (3).

Agni (is) the traveller among the Gods with his rapid horses (4).²

[*bhūmā*: worlds, (1.70.3);

dvitā: have access to a two-fold (light)]

2.4.3

The Gods have placed Agni in these human peoples (1),

as men bring a beloved friend into their dwelling (2).

Let him illumine the desire of the billowing nights (3).

Let him be all-discerning in the house for the giver (4).³

2.4.4

Delightful is his growth as if one's own increase (1).

(Rapturous) is his vision as he gallops with skill (2).

He darts about his tongue mid the growths of the forest (3),

and tosses his mane like a chariot courser (4).⁴

[*dhakṣhoḥ*: (eagerly) burning (on his way), (10.115.4)]

² इ॒मं वि॒धन्तो॑ अ॒पां स॒धस्थै॑ (1), द्वि॒ता अ॒दधुः॑ भृ॒गवो॑ वि॒क्षु आ॒योः (2),

ए॒ष वि॒श्वानि॑ अ॒भि अस्तु॑ भू॒मां (3), दे॒वाना॑म् अ॒ग्निः अ॒रतिः॑ जी॒राश्वः॑ (4)

³ अ॒ग्निं दे॒वासो॑ मा॒नुषी॑षु वि॒क्षु प्रि॒यं धुः॑ (1), क्षे॒ष्यन्तो॑ न मि॒त्रम् (2),

स दी॒दय॑त् उ॒शतीः॑ ऊ॒र्या आ॑ (3), द॒क्षाय्यो॑ यो दा॒स्वते॑ द॒म आ॑ (4)

⁴ अ॒स्य र॒ण्वा स्व॒स्यैव॑ पु॒ष्टिः (1), सं॒दृष्टि॑र॒स्य हि॒यान॑स्य द॒क्षोः (2), वि॒यो भ॒रिभ्र॑त् ओष॒धीषु॑ जि॒ह्वाम् (3), अ॒त्यो न र॒थ्यो दो॑धवीति॒ वारा॑न् (4)

2.4.5

When my thoughts enjoying him chant his mightiness (1),
 he shapes a hue as if to (satisfy) our desire (2).
 He awakes to knowledge in men
 that have the ecstasy by the rich diversity of his light (3).
 Old and outworn he grows young again and again (4).⁵

[*ramsū*: ecstasy, (4.1.8); *abhvam*: mightiness]

2.4.6

Like one who thirsts, he lights the forests (2,1,3).
 He voices like a chariot war-horse (5),
 or like the waters on their path (4).
 Black is his trail, burning his heat (6).
 He is full of rapture and awakes to knowledge (7).
 He is like Father-Heaven smiling with his starry spaces (8).⁶

[*vārṇa*: *vāḥ* + *na*: like waters; *svānīt*: voices;]

2.4.7

He starts on his journey to burn through all wide earth (1),
 and moves like a beast that wanders at will and has no keeper (2).
 Agni with his blazing light and his black affliction (4),
 (assails) the dry trunks with his heat (3),
 as if he tasted the vastness (5).⁷

[*kṛṣṇavyathiḥ*: black affliction; *bhūma*: vastness; *atasāni*: dry trunks;]

⁵ आ यत् मे अभ्वं वनदः पनेन्तु (1), उशिग्भ्यो न अमिमित् वर्णम् (2),
 स चित्रेण चिकिते रंसु भासा (3), जुजुर्वो यो मुहुः आ युवा भूत् (4)
⁶ आ यो वना (1), तातृषाणो न (2), भाति (3), वार्ण पथा (4), रथ्यैव
 स्वानीत् (5), कृष्ण अध्वा तपू (6), रण्वः चिकेत (7), द्यौरिव
 स्मयमानो नभोभिः (8)

⁷ स यो व्यस्थात् अभि दक्षत् उर्वी (1), पशुः न एति स्वयुः अगोपाः (2),
 अग्निः शोचिष्मा अतसानि (3), उष्णन् कृष्णव्यथिः (4), अस्वदयत् न
 भूम (5)

2.4.8

Recalling with praise your former safe-guarding (1),
our thought has been expressed
in the third session of the discovery of knowledge (2).
Give us a vast and opulent plenitude,
where the heroes assemble, O Agni (3).
Give us the treasure with its wise children (4).⁸

[*adhi-ita*: in our mind's return; recalling with praise (occurs once)]

2.4.9

Be the founder of the growth and expansion (5),
of the luminous Wise Ones and of him who voices you (4).
Thus O Agni, by your (force), the Gritsamadas (1),
conquer the secret inner spaces and the higher worlds (2).
(Heroic in) strength, they overcome the hostiles (3).⁹

[*guhā*: secret inner spaces; *abhi syuh*: abide
uparān: higher worlds; *vanvanta*: conquer;]

5. Seven rays and the eighth

Riṣi: Bhargavaḥ, Somāhutiḥ

- 2.5.1: A conscious priest of call is born to us
2.5.2: Seven rays and the eighth
2.5.3: He has become seer-wisdoms (*kāvya*)
2.5.4: Knowing the laws of working, climb the steps one by one
2.5.5: Neshṭar priest
2.5.6: Sister of the mother
2.5.7: What we have given is complete
2.5.8: Let him work even one having knowledge
Metre: Anuṣṭup

⁸ नू ते पूर्वस्य अवसो अधीतौ (1), तृतीयं विदथे मन्मं शंसि (2),
अस्मे अग्रे संयद्भीरं बृहन्तं क्षुमन्तं वाजं (3), स्वपत्यं रयिं दाः (4)
⁹ त्वया (1), यथा गृत्समदासो अग्रे गुहां वन्वन्त उपरां अभि ष्युः (2),
सुवीरासो अभिमातिषाहः स्मत् (3), सूरिभ्यो गृणते (4), तद् वयो धाः
(5)

2.5.1

A conscious Priest of the call is born to us (1).
 A father is born to his fathers for their safeguard (2).
 May we achieve by sacrifice the wealth of the victor (3),
 and to rein the Horse of swiftness (4).¹

[*yamam*: to rein, to control;
prayakṣhe: achieve by yajna, (3.7.1)]

2.5.2

The seven rays are extended in this leader of sacrifice (1,2).
 There is a divine eighth that carries with it the human (3).
 The Priest of the purification takes possession of That All (4).²

[Eighth son Mārtāṇḍa: In (10.72.8) and (10.72.9), we are told that there are eight sons of the cosmic Aditi who are born from her body; by seven she moves to the gods, but the eighth son is Mārtāṇḍa, of the mortal creation, whom she casts away from her; with the seven she moves to the supreme life, the original age of the gods, but Mārtāṇḍa is brought back out of the Inconscient into which he had been cast to preside over mortal birth and death. This Mārtāṇḍa or eighth Surya is the black or dark, the lost, the hidden sun. The Titans have taken and concealed him in their cavern of darkness and thence he must be released into splendour and freedom by the gods and seers through the power of the sacrifice. In less figurative language the mortal life is governed by an oppressed, a hidden, a disguised Truth; just as Agni the divine seer-will works at first upon earth concealed or obscured by the smoke of human passion and self-will, so Sūrya the divine Knowledge lies concealed and unattainable in the night and darkness, is enveloped and contained in the ignorance and error of the ordinary human existence. The Seers, by the power of truth in their thoughts, discover this Sun lying in the darkness, they liberate this knowledge,

¹ होता अजनिष्ट चेतनः (1), पिता पितृभ्य ऊतयै (2),
 प्रयक्षन् जेन्यं वसु शकेम (3), वाजिनो यमम् (4)

² आ यस्मिन् सप्त रश्मयः (1), तता यज्ञस्य नेतरि (2),
 मनुष्वद् दैव्यमष्टमं (3), पोता विश्वं तदिन्वति (4)

this power of undivided and all-embracing vision, this eye of the gods concealed in our subconscious being. [SA, SV, p. 426]

potā: priest of purification; *invati*: travels, accepts; seven: see (2.24.4)]

2.5.3

When a man has firmly established this (Fire) (1),
he echoes the wisdom Words and comes to know That (2),
for he has become all seer-wisdoms (3,5),
just as the rim surrounds a wheel (4).³

[Also in SV (94), TS (3.3.3.3);

pari abhavat: surrounds; has become; (his presence) is around]

2.5.4

The pure Prashasta Priest is born along with the pure will (1).
The man who knows the steadfast laws of his workings (2),
climbs them one by one like branches (3).⁴

[Climbing the steps of the ladder of progress has been mentioned in (1.10.2) and other places.

prashāstā: the priest who announces the happenings in the yajna; same as *prashāstra* in (2.1.2). *shuchinā kratunā*: pure will;]

2.5.5

The milch-cows come and cling to the hue of Neshtar (1);
(they come to) the Sisters who have gone once and again,
to that Supreme (world) above the three (2).⁵

[*āyuvah*: come to; *neṣṭraḥ*: the priest of lustration; see (2.1.2);

³ दधन्वे वा यदीम् (1), अनु वोचद् ब्रह्माणि वेरु तत् (2),
परि विश्वानि काव्या (3), नेमिश्चक्रम् इव (4), अभवत् (5)

⁴ साकं हि शुचिना शुचिः प्रशास्ता क्रतुना अजनि (1),
विद्वाँ अस्य व्रता ध्रुवा (2), वया इवानु रोहते (3)

⁵ ता अस्य वर्णम् आयुवो नेष्टुः सचन्त धेनवः (1),
कुवित् तिसृभ्य आ वरं स्वसारो या इदं ययुः (2)

kuvit varam: the supreme (world); the fourth world, above the three, is called *turīyam svid* in RV (10.67.1). It is also known as *bṛhat diva*, *satyam-ṛtam-bṛhat* etc. RV (10.67.1) states that the seer Ayāśya discovered the fourth world. The same mantra mentions the seven-headed thought.]

2.5.6

The sister of the Mother comes to him (1,3),
bringing the yield of the Light (2).

The adhvaryu priest rejoices in her advent (3),
as a field of barley revels in the rain (4).⁶

[*adhvaryu*: priest of the path of the yajna; the priest who controls all the details in the outer yajna.

Line 1: Here mother is probably the earth. The sister is Uṣhas or dawn. S gives ritualistic meanings.]

2.5.7

Himself for his own confirming (1),
let the Priest of the rite create the Priest (2).

Let us take joy of the laud and the sacrifice (3,5),
for then it is complete (4),
what we have given (6).⁷

[Line 3: (alt.): for then it is complete, we have moved (on the way);

Lines 3 and 4 (alt.): let us take full joy of the laud and the sacrifice for what we have given;

ṛtvik., *ṛtvijam*: priest of the rite concerned with the order of work and timing;

rarimā: give, (3.14.5); *aram*: complete, sufficient; *āt*: then;]

⁶ यदीं मातुः उप स्वसां (1), घृतं भरन्ती (2), अस्थित (3),

तासाम् अध्वर्युः आगतौ (4), यवौ वृष्टीवं मोदते (5)

⁷ स्वः स्वाय धायसे (1), कृणुताम् ऋत्विक् ऋत्विजम् (2),

स्तोमं यज्ञं च (3), आत् अरं (4), वनेमां (5), ररिमा वयम् (6)

2.5.8

Even as one who has the knowledge (1),
 let him do the rite sufficiently
 for all the lords of the yajna (2).
 The sacrifice we have done (4),
 is (dependent) on you, O Agni (3).⁸

6. Immovable wealth and perfect birth

Riṣi: Somāhutiḥ, Bhārgavaḥ

- 2.6.1: Deeply hear my words
- 2.6.2: You are brought to perfect birth
- 2.6.3: We serve you with our words
- 2.6.4: Awake and drive away the hostiles
- 2.6.5: Wealth immovable comes to us
- 2.6.6: Come at our word to one who craves for you
- 2.6.7: You are like a messenger from friendly people
- 2.6.8: Unbroken order of sacrifice

Metre: Gāyatrī

2.6.1

O Agni, may you rejoice in the fuel I bring you (1,3).

Rejoice in my session of sacrifice (2,3).

Deeply hear my words (4).¹

[*upasadam*: session of the yajna; *upasad* is said to be an important component of the *jyotiṣṭoma* rite; *ṣhu: su* (pada): deeply, well; *vaneḥ*: rejoice;]

⁸ यथा वि॒द्राँ (1), अ॒रं क॒रद् वि॒श्वेभ्यो यज॒तेभ्यः (2),

अ॒यम॑ग्रे त्वे अपि॒ (3), यं य॒ज्ञं च॑कु॒मा व॒यम् (4)

¹ इ॒मां मे॑ अ॒ग्रे स॒मिध॑म् (1), इ॒माम् उ॑प॒सदं॑ (2), वनेः (3),

इ॒मा उ॒ षु श्रु॒धी गि॑रः (4)

2.6.2

O Agni, you are brought to perfect birth (5);
 (you are) the child of Energy (2),
 and impeller of the Horse (3).
 We would worship you with this (offering) (1);
 with this Word well-spoken (4).²

2.6.3

We serve you, with our words (1,4);
 (you have) joy in the Word (2).
 O Treasure-giver, we serve the seeker of the Treasure (3,4).
 Let us serve you (4),
 and all whose desire is your service (5).³

[*girvaṇasam*: one who joy in the world;
saparyema: serve you, wait upon you; *saparyavaḥ*: those desiring your
 service]

2.6.4

Awake, O Wealth-Lord, Wealth-giver (1,3),
 a seer and a Master of Treasures (2).
 Put away from us the things that are hostile (4).⁴

2.6.5

O Agni, the Rain of Heaven (comes) around to us (1).
 The wealth immovable (comes) to us (2);
 the impulsions that bring their thousands (come) to us (3)!⁵

² अया तै अग्ने विधेम (1), ऊर्जो नपात् (2), अश्व-मिष्टे (3), एना
 सूक्तेन (4), सुजात (5)

³ तं त्वा गीर्भिः (1), गिर्वणसं (2), द्रविणस्युं द्रविणोदः (3), सपर्येमं
 (4), सपर्यवः (5)

⁴ स बोधि (1), सूरिः मघवा (2), वसुपते वसुदावन् (3), युयोधि
 अस्मद् द्वेषांसि (4)

⁵ स नो वृष्टिं दिवस्परि (1), स नो वाजम् अनर्वाणम् (2),
 स नः सहस्रिणीः इषः (3)

[*anarvāṇam*: immovable (1.51.12); free from littleness; that which no foe endangers (5.49.4); The first meaning comes from the word *arvāṇam* (war-horse) (10.46.5);

Line 2: (alt.): wealth free from all littleness]

2.6.6

O Messenger, O youngest Power, come at our word (2,4),
for him who aspires to you and craves for your safeguard (1).
Arrive, O Priest of the call, strong for sacrifice (3,4).⁶

[*īlānāya*: one who aspires to you; *īlaḥ*: of aspiration, (6.1.2)]

2.6.7

O Agni, you move within (1),
having knowledge of both the Births, O seer (2).
(You are) like a messenger from friendly people (3).⁷
[Line 2: (alt.) as one who has knowledge between both Births;]

2.6.8

Come with your knowledge, and fill us (1);
perform the sacrifice, continuous and true in order (2,4),
O conscious (Agni), take your seat on the sacred grass (3,5).⁸

[*chikitva*: conscious (Agni)]

६ ईळा॒नाय॒ अव॒स्यवे॒ (१), यवि॑ष्ठ दू॒त नो गि॒रा (२), यजि॑ष्ठ होतुः (३),
आ गं॑हि (४)

७ अ॒न्तः हि अ॒ग्र ईय॑से (१), वि॒द्वान् जन्म॑ उभया॑ कवे (२), दू॒तो ज॒न्यैव॑
मि॒त्र्यः (३)

८ स वि॒द्वौ आ च॑ पिप्रयो॑ (१), यक्षि॑ (२), चि॒कित्व॑ (३), आनु॑षक् (४),
आ च॑ अ॒स्मिन् स॑त्सि ब॒र्हिषि॑ (५)

7. Agni's light and beauty

Riṣi: Bhārgavaḥ Somāhutiḥ

2.7.1: Riches made all of light

2.7.2: Let not foes war against us

2.7.3: May we pass beyond the hostiles

2.7.4: Vast is the beauty of your light

2.7.5: Fire of the bringers (*bhārata*)

2.7.6: Eater of the tree, the son of force

Metre: Gāyatrī

2.7.1

O Agni, O Youngest Power, Fire of the Bringers (2),
bring to us a wealth, the best, made all of light (1,3),
and packed with our many desires, O prince of riches (4,5).¹

[*dyumantam*: made all of light; *bhāratā*: (Fire of) the bringers;
Also in TS (1.3.14.9).]

2.7.2

Let not the foes who war against us (1),
master the God and the mortal (2);
(O Agni), carry us beyond that (hostile) power (3).²

[Line 2: (alt.): overmaster against us, God and mortal;
arātīḥ: hostile forces, (6.16.27); foes who battle against us, (6.4.5)]

2.7.3

And so by you, may we (2),
plunge and pass beyond all hostile forces (1,4),
as through streams of rushing water (3).³

¹ श्रेष्ठं^१ (१), यविष्ठ भारता अग्ने^२ (२), द्युमन्तमा भर^३ (३), वसो^४ (४),
पुरुस्पृहं रयिम्^५ (५)

² मा नो अरातिः^१ (१), ईशत देवस्य मर्त्यस्य च^२ (२), पर्षि तस्या उत
द्विषः^३ (३)

³ विश्वा^१ (१), उत त्वया वयं^२ (२), धारा उदन्या इव^३ (३), अति गाहेमहि
द्विषः^४ (४)

2.7.4

O cleansing Agni, you are pure and adorable (1).
Vast is the beauty of your light (2),
fed with the clarities (3).⁴

2.7.5

O Fire of the Bringers, you are called (1,4),
by our bulls and our heifers, and by our eight-footed (cows) (2,3).⁵
[Lines 2, 3: (alt.): by our bulls and by our barren and pregnant cows.
aṣṭapadi, literally eight-footed; cow with calf together; golden-hued
cows (S); *āhutaḥ*: called]

2.7.6

This is the eater of the Tree (1),
for whom is poured the running butter of the Light (2).
This is the Desirable, the ancient, the Priest of the call (3),
the Wonderful, the son of Force (4).⁶

8. He grows by our mind

Riṣi: Ṛṣamadaḥ Bhārgavaḥ Shaunakaḥ

2.8.1: Laud the chariots of Agni

2.8.2: Leads perfectly the giver

2.8.3: His law of working

2.8.4: Rich with diverse lustres

2.8.5: Our words have made the traveller to grow

2.8.6: May we cling to the safeguardings

Metre: 1-5, Gāyatrī; 6, Anuṣṭup

⁴ शुचिः पावक॒ वन्द्यो अग्रै॑ (1), बृ॒हत् वि रौच॑से त्वं (2), घृ॒तेभिः
आ॒हुतः॑ (3)

⁵ त्वं नो॑ असि भा॒रता अग्रै॑ (1), व॒शाभिः॑ उ॒क्षभिः॑ (2), अ॒ष्टाप॑दीभिः
(3), आ॒हुतः॑ (4)

⁶ द्रु॒ अन्नः॑ (1), स॒र्पिः आ॑सुतिः (2), प्र॒त्नो हो॒ता वरै॑ष्यः (3),
सह॑सस्पु॒त्रो अद्भु॑तः (4)

2.8.1

As if to replenish him (1),
 laud, now the chariots of Agni and his yokings (2,3).
 (Agni is) the lavish and glorious Godhead (4).¹

[Line 1: (alt.): as one seeking for plenitude]

2.8.2

He brings his perfect leading to the giver (1).
 He is invulnerable and wears out the foe with wounds (2).
 Fair is the front of him fed with the offerings (3).²

2.8.3

At dusk and dawn, he is voiced (2),
 in his glory and beauty in our homes (1).
 Never impaired is the law of his working (3).³

[*doṣhā*: dusk; *uṣhasi*: dawn]

2.8.4

He shines rich with diverse lustres,
 like the Sun in his illumining splendour (1).
 He shines wide with his ray (2).
 He puts forth on us a revealing light with his ageless fires (3).⁴

¹ वाजयन् ईव (1), नू रथान् योगौ अग्नेः (2), उप स्तुहि (3),
 यशस्तमस्य मील्लुषः (4)

² यः सुनीथो ददाशुषे (1), अजुर्यो जरयन् अरिम् (2), चारुप्रतीक
 आहुतः (3)

³ य उ श्रिया दमेषु (1), आ दोषा उषसि प्रशस्यते (2), यस्य व्रतं न
 मीयते (3)

⁴ आ यः स्वर्ण भानुना चित्रो (1), विभाति अर्चिषा (2), अञ्जानो
 अजरैरभि (3)

[*vibhāti*: shines; (used in both lines 1 and 2); *svaṛṇa*: *svaḥ na*: like the Sun]

2.8.5

Our words have made the Fire to grow (2),
made the Traveller to grow in the way of self-empire (1).
He holds in himself all glory and beauty (3).⁵

[*atri*: traveller, (10.80.3); he travels in all the worlds making them part of self-empire]

2.8.6

May we cling to the safeguardings of the gods (4,2),
Agni and Soma and Indra (1),
and thus meet with no hurt (3).
May we overcome those that are embattled against us (5).⁶
[*sachemahi*: cling to, keep close, (10.7.1)]

9. Thinker of the Word

Riṣhi: Gṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.9.1: Perfect in judgment

2.9.2: Building of the bodies

2.9.3: Your supreme birth

2.9.4: You are the thinker of the brilliant word

2.9.5: Two kinds of wealth

2.9.6: Our indomitable guardian

Metre: Triṣṭup

⁵ अत्रि॒म् अनु॑ स्व॒राज्य॑म् (1), अ॒ग्निम् उ॒क्थानि॑ वावृ॒धुः (2), विश्वा॑
अधि॑ श्रियो॑ दधे (3)

⁶ अ॒ग्नेः इन्द्र॑स्य सोम॑स्य (1), दे॒वाना॑म् ऊ॒तिभिः॑ व॒यम् (2), अरि॑ष्यन्तः
(3), स॒चेमहि॑ (4), अ॒भि ध्या॑म पृ॒तन्य॑तः (5)

2.9.1

In the house of the priest-hood, the Priest of the call (1),
has taken his seat, perfect in judgment (4).

He is full of knowledge (2).

He is ablaze with light, vivid in radiance (3),

He has a mind of wisdom whose workings are invincible,
and is most rich in treasures (5).

Agni with his tongue of purity is a bringer of the thousand (6).¹

[*vasiṣṭhaḥ*: most rich in treasures; *pramatiḥ*: mind of wisdom;
vidānaḥ: full of knowledge]

2.9.2

You are the Messenger (1).

You are our protector who takes us to the other side (2).

You are our leader on the way to (a world of) greater riches (3).

For the shaping of our Son and the building of the bodies (4),
awake (within us) in your light, a guardian, O Agni (6),
and turn not from your work (5).²

[Line 4: (alt.) in the offspring of the son of our bodies;

Line 3: *vṛṣhabha*: Bull of the herds, showerer]

¹ नि होता॑ होतृषदने॒ (1), विदा॑नः (2), त्वेषो॒ दीदि॑वाँ (3), असद॑त्
सुदक्षः॑ (4), अद॑ब्धव्रत-प्रमतिः॒ वसि॑ष्ठः (5), सहस्र॑भरः शुचि॑जिह्वो
अ॒ग्निः (6)

² त्वं दू॒तः (1), त्वमु॑ नः पर॒स्पाः (2), त्वं वस्य॑ आ वृष॒भ प्रणे॑ता (3),
अग्रै॑ तो॒कस्य॑ नः तनै॑ त॒नूनाम् (4), अप्र॑युच्छन् (5), दीद्य॑द् बोधि
गो॒पाः (6)

2.9.3

O Agni, may we worship you in your supreme Birth (1).
 May we worship you with our chants in your lower session (2).
 I adore with sacrifice your abode from which you have arisen (3).
 The offerings have been cast into you,
 when you were kindled and ablaze (4).³
 [avare sadhasthe: the world of lower session]

2.9.4

Be strong for sacrifice, do worship with my offering (1).
 Swiftly voice my thought towards the gift of the Treasure (2),
 for you are the wealth-master who has power over the riches (3).
 You are the thinker of the brilliant Word (4).⁴
 [shrushṭī: swiftly, (10.20.6); manotā: thinker]

2.9.5

Both kinds of wealth are yours (1,3);
 neither can waste and perish (2).
 O potent Godhead, because you are born from day to day (4),
 make your adorer to be full of possessions, O Agni (5).
 Make him a master of the riches and of fair progeny (6).⁵
 [kṣhumantam: one full of possessions; opulent, (2.4.8);
 ubhayam vasavyam: two kinds of riches; the riches of heaven and
 earth; the riches of mind and matter;
 su apyata: the gods being born as his children within;]

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- ³ वि॒धेम॑ ते पर॒मे जन्म॑न् अ॒ग्ने (1), वि॒धेम॑ स्तोमै॒रवरे॑ स॒धस्थे॑ (2),
 यस्मा॑त् योनेः उ॒दारि॑था यजे॒ तं (3), प्र त्वे ह॒वीषि॑ जुहुरे॒ समि॑द्धे (4)
⁴ अ॒ग्ने यज॑स्व ह॒विषा॑ यजी॒यान् (1), श्रु॒ष्टी दे॒ष्णम॑भि गृणी॒हि राधः॑ (2),
 त्वं ह्यसि॑ रयि॒पती॑ रयी॒णां (3), त्वं शु॒क्रस्य॑ वच॒सो मनो॑तां (4)
⁵ उ॒भयं॑ ते (1), न क्षी॑यते (2), वस॒व्यं (3), दि॒वेदि॑वे जाय॑मानस्य द॒स्म
 (4), कृ॒धि क्षु॒मन्तं॑ जरि॒तार॑म॒ग्ने (5), कृ॒धि पति॑ सु॒अप॒त्यस्य॑ रा॒यः (6)

2.9.6

(O Agni), shine forth, with this force of yours in us (1,7);
 (you are) perfect in knowledge (2),
 (you) worship the Gods and are strong for sacrifice (3).
 Be our indomitable guardian (5),
 and our protector to take us to the other side (6).
 O Agni, flame in us with your light (7,9),
 flame in us with your opulence for our welfare (8,9,4).⁶

10. His play

Rīṣhi: Gṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.10.1: Agni is our first father

2.10.2: One with rich diversity of lights

2.10.3: Agni a child in mothers of many forms

2.10.4: He dwells fronting all the worlds

2.10.5: None can touch Agni where he plays

2.10.6: He brings to us the touch of sweetness

Metre: Triṣṭup

2.10.1

Agni is to us as our first father (2).

To him must rise our call (1),

when he is kindled by man in the seat of his aspiration (3).

He puts on glory and beauty like a robe (4);

he is our Horse full of inspiration to be groomed by us (6).

He is the immortal, wide in knowledge (5).¹

[*iḷaspade*: seat of aspiration]

⁶ स एना अनीकेन (1), सु-विदत्रौ (2), अस्मे यष्टां देवाँ आयजिष्ठः
 (3), स्वस्ति (4), अदब्धो (5), गोपा उत नः परस्पा (6), अग्रै द्युमदुत
 (7), रेवत् (8), दिदीहि (9)

¹ जोहूत्रौ (1), अग्निः प्रथमः पितेव (2), इळस्पदे मनुषा यत् समिद्धः (3),
 श्रियं वसानो (4), अमृतो विचेता (5), मर्मजेन्यः श्रवस्यः स वाजी (6)

2.10.2

May Agni in the rich diversity of his lights (2),
 hear my cry in all its words (1,3).
 He is the immortal, wide in knowledge (4).
 Two tawny horses bear his car (5),
 or two that are red or ruddy in glow (bear his car) (6).
 Oh, one widely borne has been created (7).²
 [vibhrāḥ: widely borne, bearing wide, (1.71.3);
 rohita: red; aruṣhā: ruddy in glow;]

2.10.3

They have given him birth in one lying on the back (1),
 who with happy delivery bore him (2).
 Agni became a child in mothers of many forms (3).
 This thinker and knower dwells (6),
 even in the destroying Night (4),
 by the greatness of his lights unenveloped (by the darkness) (5).³
 [garbhah: child; sushūtam: su-sūtam: with happy delivery;
 shirināyām chit: in the destroying]

2.10.4

I anoint the Fire with my offering of light (1),
 where he dwells fronting all the worlds (2).
 Wide in his horizontal expansion and vast (3),
 he is most open and manifest by all he has fed on (4),
 seen in the impetuosity of his force (5).⁴

² श्रूया (1), अग्निः चित्रभानुः (2), हवँ मे विश्वाभिः गीर्भिः (3),
 अमृतो विचेताः (4), श्यावा रथं बहतो (5), रोहिता वा उत अरुषा
 (6), अहं चक्रे विभृत्रः (7)

³ उत्तानायाम् अजनयन् (1), सुषूतं (2), भुवदग्निः पुरुपेशासु गर्भैः (3),
 शिरिणायां चिदक्तुना (4), महौभिः अपरीवृतो (5), वसति प्रचेताः (6)

⁴ जिघर्मि अग्निं हविषा घृतेन (1), प्रतिक्षियन्तं भुवनानि विश्वा (2),
 पृथुं तिरश्चा वयसा बृहन्तं (3), व्यचिष्टम् अनै (4), रभसं दृशानम् (5)

[*rabhasam*: impetuosity of his force or rapture; rapturous, (3.1.8);
vayasā: expansion, growth;]

2.10.5

I anoint him, where he moves fronting all things on every side (1).
 Let him rejoice in That with a mind (3),
 free from Rākṣasās (2).

None can touch the body of Agni where he plays (5),
 in his desire of the hues of light, in his glorious beauty (4).⁵

[*jarbhurāṇaḥ*: to play, (2.2.5);

sprhayat varṇa: desire of the hues of light; desire-waking hue;

Line 2: (alt.): without the will to injure;]

2.10.6

May you take knowledge of your portion (1),
 putting forth your force with your supreme (flame) (2).
 May we speak as the human being with you for envoy (3).

(I am one) who would conquer the Treasure (7).

I call, to Agni with my speech and my flaming offering (5,8).

There is no insufficiency in Agni (4);

he brings to us the touch of the sweetness (6).⁶

[Line 5: (alt.): he fills us with the Soma of sweetness;

sahasānaḥ: one forceful to conquer (5.25.9); putting forth the force;

manuvat: thinking human being;]

⁵ आ वि॒श्वतः प्र॒त्यञ्चं॑ जिघर्मि॑ (1), अ॒रक्ष॒सा (2), मन॑सा॒ तत् जु॒षेत॑ (3),
 मर्य॑श्रीः स्पृ॒हय॒द्वर्णो॑ (4), अ॒ग्निः न॒ अभि॑मृ॒शो त॒न्वा ज॒र्भुरा॑णः (5)

⁶ ज्ञे॒या भा॒गं (1), स॒हसा॑नो वरै॒ण (2), त्वा-दू॒तासो॑ मनु॒वत् व॑देम (3),
 अ॒नू॒नम् (4), अ॒ग्निं जु॒ह्वा व॒च॒स्या (5), म॒धुपृ॑चं॑ (6), ध॒न॒सा (7),
 जो॒हवी॑मि (8)

Section 2: Indra: Sūktās (11-22)

- 2.11: Vajra weapon placed in Indra's hands
- 2.12: Indra, the first one to have the mind
- 2.13: Indra helps the blind and deaf
- 2.14: Soma and the killing of demons
- 2.15: Shaped the paths from top to bottom
- 2.16: Our life-energy made easy by your grace
- 2.17: Give us the appropriate activities
- 2.18: Our friendship with Indra
- 2.19: Indra and Birth of Sun
- 2.20: Gods assign strength to Indra
- 2.21: Helps without being asked
- 2.22: His Divine will and perfect might

11. Indra: Vajra weapon placed in his hands

Riṣi: Ḡṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

- 2.11.1: May these energies increase you in us
- 2.11.2: Released the waters blocked by Ahi
- 2.11.3: Hymns approach you for being energized
- 2.11.4: Vajra weapon is placed in your hand
- 2.11.5: Ahi hidden in secrecy, arrests the flow of waters
- 2.11.6: We laud your deeds, old and new
- 2.11.7: The horses poured the light
- 2.11.8: Maruts stood undeviating
- 2.11.9: Vṛtra lying in the ocean
- 2.11.10: The form-making powers of the demon
- 2.11.11: The increase of Indra-powers in us
- 2.11.12: We serve you and conquer our thoughts
- 2.11.13: Grant us felicities full of heroic strength
- 2.11.14: Give us friends and habitation
- 2.11.15: Increase our mental powers by mantrās

2.11.16: Becoming vast by lauding you

2.11.17: Trikadrūka rites

2.11.18: Indra crushed the son of Dānu (Diti) easily

2.11.19: Indra killed Vishvarūpa, the son of Tvaṣṭā

2.11.20: Along with Angirasa seers, you destroyed Vala

2.11.21: May the queen of plenty instruct the singer

Metre: 1-20, Virāṭsthānā Triṣṭup (10/9/10/11); 21, Triṣṭup (11,4)

2.11.1

O Indra, hear our call, do not fail (1).

May we be worthy of your gift of the treasure (2).

We are the seekers of riches (4).

May these energies given by us increase you (within us) (3),
like flowing rivers (5).¹

[*riṣhanyaḥ*: fail, (7.9.5); *ūrjaḥ*: energies, (3.3.7)]

2.11.2

O Indra, you released the waters and set them aflow (1);

they were earlier arrested by Ahi, O hero (2).

Increased by our hymns (5),

you have cast down (4),

the dasa-foe (Ahi) who regarded himself as immortal (3).²

2.11.3

O hero, you are desirous of the utterances (hymns) (1);

and also of the lauds which are of impetuous might (2).

These pure hymns (of ours) are approaching Vāyu (4).

You take delight in them (3).³

¹ श्रुधी हवम् इन्द्र मा रिषण्यः (1), स्याम ते दावने वसूनाम् (2),
इमा हि त्वाम् ऊर्जो वर्धयन्ति (3), वसूयवः (4), सिन्धवो न क्षरन्तः (5)

² सृजो महीरिन्द्र या अपिन्वः (1), परिष्ठिता अहिना शूर पूर्वीः (2),
अमर्त्यं चिद् दासं मन्यमानम् (3), अवाभिनत् (4), उक्थैः वावृधानः (5)

³ उक्थेषु इन्नु शूर येषु चाकन् (1), स्तोमेषु इन्द्र रुद्रियेषु च (2),
तुभ्य इत् एता यासु मन्दसानः (3), प्र वायवे सिंस्रते न शुभ्राः (4)

[Line 4: A similar idea is in (1.10.3), (1.10.4). The energy involved in the ordinary human recitation is not much. It is only the gods who energize the recitation. Hence hymns approach Vāyu.

chākan: desiring, (10.91.2);

stoma: affirming laud;

rudriyā: in their impetuous might, (1.72.4)]

2.11.4

Your brilliant strength is being increased (by our hymns) (1).

The brilliant Vajra-weapon is being placed in your hands (2).

O brilliant Indra, increasing in strength (3),

(aided by) Sun, may you overpower the destroyers (4).⁴

[*sahyāḥ*: overpower;

vishā dāsīḥ: the host of the dasyus, the destroyers, the haters of Veda; demons;]

2.11.5

O hero, you have killed Ahi by your strength (4).

He, with his magic abides in the waters completely covered (2).

He (Ahi), residing in secrecy, is hidden in the secret cave (1),

He arrests the (flow of) waters in the midworld (3).⁵

[*gūlham*: hidden, (5.40.6);

apīvṛtam: *apīvṛtam*: completely concealed (in the cave of darkness and ignorance (*tamas*) (1.121.4); surrounded by, (10.32.8);

guhya: secret abode, (4.5.10)]

⁴ शुभ्रं नु ते शुष्मं वर्धयन्तः (1), शुभ्रं वज्रं बाहोर्दधानाः (2),

शुभ्रः त्वम् इन्द्र वावृधानो (3), अस्मे दासीः विशः सूर्येण सहाः (4)

⁵ गुहां हितं गुह्यं गूळहम् (1), अप्सु अपीवृतं मायिनं क्षियन्तम् (2),

उतो अपो द्यां तस्तम्बांसम् (3), अहन् अहिं शूर वीर्येण (4)

2.11.6

O Indra, we laud your great deeds of old (1).
 We laud your actions done in recent times (2).
 We laud the aspiring Vajra in your arms (3).
 We laud the steeds, the rays of intuition of Sun (4).⁶

[Note the importance of line 4, the symbolism of steeds as the rays of Sun. See also line 1 in (2.35.6).

ushantam: aspirant, (3.5.7); desiring, (10.11.3);

ketū: same as *ketu*: ray of intuition, (4.7.4);

Line 3: The weapon Vajra aspires to kill the demons.]

2.11.7

Seeking plenitude, the horses of Indra (1),
 uttered a loud sound, pouring the light (2).
 The earth expected equally (everywhere) (the rains) (3);
 clouds (or Maruts) moved in gracefully (4).⁷

[*vi aprathiṣṭā*: expected, (S) (occurs once);

samanā: equal, (6.4.1); like (4.5.7);

vājayantaḥ: seeking plenitude, (8.11.9), (5.4.1);

parvata: cloud, Maruts; *aramsta*: happily, gracefully (S)]

2.11.8

The Maruts stood firm undeviatingly (1).
 Desiring the mothers, they move around (2).
 They increase the voice in the far-off realm beyond (3).
 Impelled by Indra, they spread wide the sound (4).⁸

⁶ स्त॒वा नु तं इन्द्र पू॒र्व्या म॒हानि (1), उ॒त स्त॒वाम् नू॒तना कृ॒तानि
 (2), स्त॒वा वज्रं बा॒होः उ॒शन्तं (3), स्त॒वा ह॒री सूर्य॑स्य के॒तू (4)

⁷ ह॒री नु तं इन्द्र वा॒जय॑न्ता (1), घृ॒तश्रु॑तं स्वा॒रम् अ॑स्वा॒र्ष्टाम् (2),
 वि संम॑ना भूमिः अप्र॒थि॒ष्टा (3), अर॑स्त॒ पर्व॑तः चि॒त् सरि॑ष्यन् (4)

⁸ नि पर्व॑तः सा॒दि अप्र॑युच्छन् (1), सं मा॒तृभिः वाव॑शानो अ॒क्रान्
 (2), दू॒रे पा॒रे वा॒णीं वर्ध॑यन्त (3), इन्द्रै॑षितां ध॒मनि॑ पप्रथन् नि (4)

[*vāvashānaḥ*: desiring, (3.22.1); *parvataḥ*: Maruts;
aprayuchchhan: undeviating, (3.20.2); *dhamani*: sound (S); (occurs
 once)]

2.11.9

Indra destroyed Vṛtra having (evil) magical powers (1,3),
 lying down in the great ocean (2).

The earth and heaven trembled (4),
 fearful of the thundering Vajra of the mighty one (5).⁹

[Line 2: A similar idea is in (1.32.8), (1.32.10);
sindhu: ocean; the ocean of inconscience]

2.11.10

The Vajra weapon of the mighty one roared as (1).
 the non-human (foe) was killed on behalf of the humans (2).
 After drinking the pressed Soma Indra destroyed (4),
 the form-making powers of the guileful one (3).¹⁰

[*māyin*: one who has knowledge of all forms, (5.54.11);
dānava: son of Dānu;]

2.11.11

O hero Indra, drink completely the Soma (1).
 May the Soma which is delightful make you rapturous (2).
 Filling your belly, may (the Soma) make it grow (3).
 Thus may the Soma increase the many powers of Indra (in us) (4).¹¹

⁹ इन्द्रो (1), म॒हां सिन्धु॑म् आ॒श्या॑नं (2), मा॒या॒वि॒नं वृ॒त्रम्
 अ॒स्फुर॑न्निः (3), अ॒रेंजे॑तां रोद॒सी (4), भि॒या॒ने क॒र्निक्र॑दतो वृ॒ष्णो
 अ॒स्य॒ वज्रा॑त् (5)

¹⁰ अ॒रौ र॒वीद् वृ॒ष्णो अ॒स्य॒ वज्रो॑ (1), अ॒मा॒नुषं॑ यन्मा॒नुषो नि॒जू॒र्वात्
 (2), नि मा॒यिनो॑ दान॒वस्य॑ मा॒या (3), अ॒पा॒दय॑त् प॒पि॒वान् सु॒तस्य॑ (4)

¹¹ पि॒बा॒पि॒ब इ॒दिन्द्र॑ शूर॒ सोमं॑ (1), म॒न्दन्तु॑ त्वा म॒न्दि॒नः सु॒तासः॑
 (2), पृ॒णन्तः॑ ते कु॒क्षी॒ वर्ध॑यन्तु (3), इ॒त्था सु॒तः पौ॒र इन्द्र॑म् आ॒व (4)

[*paura*: connected with many; multitude, (5.74.4);

The growth in the inside of Indra is same as the growth of Indra-powers in his devotees.]

2.11.12

O Indra, may we, illumined seers, your allies, abide in you (1).

May we, the seekers of truth, serve you (3),

and conquer the thoughts (2).

Craving for your protection (4),

may we meditate on the Word of praise (5).

Quickly may we become fit to receive your gifts of felicities (6).¹²

2.11.13

O Indra, may we seekers of your protection (2),

increase our strength by your growths (*ūti*) (1,3).

O God, we desire the most powerful (riches) (3).

May you grant us the felicities full of heroic strengths (4).¹³

2.11.14

(O Indra), give us the habitation, give us friends (1).

Give us an army of life-gods (2).

May the Maruts who are of one mind and rapturous (3),

drink copiously the newly offered (Soma) (4).¹⁴

[*mārutam shardhaḥ*: army of life gods, (1.71.8)]

¹² त्वे इन्द्र आपि अभूम् विप्रा (1), धियं वनेम (2), ऋतया सर्पन्तः (3),

अवस्यवो (4), धीमहि प्रशस्तिं (5), सद्यस्ते रायो दावने स्याम (6)

¹³ स्याम ते त इन्द्र ये त ऊती (1), अवस्यव (2), ऊर्जं वर्धयन्तः (3),

शुष्मिन्तमं यं चाकनाम देवा (4), अस्मे रयिं रासि वीरवन्तम् (5)

¹⁴ रासि क्षयं रासि मित्रमस्मे (1), रासि शर्धे इन्द्र मारुतं नः (2),

सजोषसो ये च मन्दसानाः प्र वायवः (3), पान्ति अग्रणीतिम् (4)

2.11.15

May they (Maruts) come, in whom you take delight (1).

O Indra, who is firm, drink the satisfying Soma (2).

O passer of barriers in battles (4),

increase the mind-powers in us (3,5),

by the luminous rik mantrās which are vast (6).¹⁵

[*pṛtsu*: battles, (everywhere in RV); with children and cattle (S);

drahyat: one who is firm (S), (occurs once); *tr̥pat*: getting

satisfaction, (3.32.2); *dyām*: heaven, mental powers]

2.11.16

O passer of barriers, they become vast (or great) (1),

who illumine you with hymns or with blissful (thoughts) (2).

Those, who spread the sacred seat, obtain habitation (3).

Those protected by you, obtain the plenitude, O Indra (4).¹⁶

[*pastyāsu*: habitations, (4.1.11)]

2.11.17

O Indra, the fierce hero rapturous in the rites (1,2),

drink the Soma (3).

Come with your steeds to drink the Soma (5);

you are well-pleased and repeatedly toss the beard (4).¹⁷

[*dodhavīti*: tosses (the mane) (2.4.4);

Trikadruka rites: see (2.22.1);]

¹⁵ व्यन्तु इन्नु येषु मन्दसानः (1), तृपत् सोमं पाहि द्रह्यत् इन्द्र (2),
अस्मान्सु (3), पृत्सु आ तर्त्रा (4), अर्वर्धयो द्यां (5), बृहद्भिः अर्कैः
(6)

¹⁶ बृहन्त इन्नु ये तै तर्त्रा (1), उक्थेभिः वा सुस्रम् आविवासान् (2),
स्तृणानासौ बर्हिः पस्त्यावत् (3), त्वोता इदिन्द्र वाजम् अगमन् (4)

¹⁷ उग्रेषु इन्नु शूर (1), मन्दसानः त्रिकद्रुकेषु (2), पाहि सोममिन्द्र (3),
प्र-दोधुवत् श्मश्रुषु प्रीणानो (4), याहि हरिभ्यां सुतस्य पीतिम् (5)

2.11.18

O hero, maintain your strength by which you floored Vṛtra (1),
(as easily as crushing) a spider (2).

You recovered the light for the Āryans (3).

Vṛtra is lying down (hit) on the left-part by you, O Indra (4).¹⁸

[*dānum*: son of Dānu, Vṛtra;

dasyu: generic name for demons, here it refers to Vṛtra]

2.11.19

By your protections, we pierce through all our confronters (2),
and conquer them (1),

just as the Āryans did with the Dasyu (3).

You have done this work for us (4).

Because of your friendship with Trita (5),

you have killed Vishvarūpa, the son of Tvaṣṭā (6).¹⁹

[RV (10.8.9) mentions that Indra cut off the three heads of Vishvarūpa. TS (2.5.1.1), an expository Brāhmaṇa passage, describes in some detail the killing of Vishvarūpa and the symbolism of his three heads. See the introduction to the Sūkta (2.42) in this book.

taranta: pierce through, (6.16.27)]

2.11.20

Becoming rapturous (by drinking) the pressed Soma (1),

he grew and destroyed Nyarbuda for the sake of Trita (2).

Indra rolled out (his Vajra) just as Sun does his wheels (3),

and along with the Angirasa (seers) destroyed Vala (4).²⁰

¹⁸ धिष्वा शवः शूर येन वृत्रम् अवाभिन्त दानुम् (1), और्णवाभम् (2),

अपावृणोः ज्योतिः आर्याय (3), नि संव्यतः सादि दस्युः इन्द्र (4)

¹⁹ सनेम (1), ये त ऊतिभिः तरन्तो निश्वाः स्पृध (2), आर्येण दस्यून् (3),

अस्मभ्यं तत् (4), त्वाष्ट्रं विश्वरूपम् अरन्धयः (5), साख्यस्य त्रिताय (6)

²⁰ अस्य सुवानस्य मन्दिनः (1), त्रितस्य न्यर्बुदं वावृधानो अस्तः (2),

अवर्तयत् सूर्यो न चक्रं (3), भिनत् वलमिन्द्रो अङ्गिरस्वान् (4)

[Regarding Angirasa seers, see (2.15.8, 2.17.1, 2.23.18);

avartayat: rolled out, (6.8.3);

Nyarbuda and Vala are demons;]

2.11.21

O Indra, may the queen of plenty milk out that (2,4),

which is supreme (given by you)

to the worshipper with discernment (1,3).

May she instruct the singers (5).

May Bhaga (the lord of enjoyment) not ignore us (6).

May we speak with our hero-strengths,
about the Vast during the discoveries of knowledge (7).²¹

[This mantra is repeated in six other places namely the ending mantrās of the six sūktās, (15-20).

prati duhīyat: to be milked, to give, (4.41.5), (10.101.9)

dakṣhiṇā: light of discernment, (7.39.5); goddess of understanding, (5.1.3);

Bhaga: see introduction to (2.27).

varam: the thing desired, that which is supreme, (10.115.6);

maghonī: queen of plenty, (7.2.6);

Line 5: (alt.): may we voice the coming of the Vast with our hero-strengths]

12. Indra, the first to have the Mind

Riṣhi: Gṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.12.1: Indra is the first born among the mental beings

2.12.2: He calmed the mountains and the quaking earth

2.12.3: Brought out Agni from the stone

2.12.4: He impels all things to progress

²¹ नूनं सा ते प्रति वरं जरित्रे (1), दुहीयत् इन्द्र (2), दक्षिणा (3), मघोनी (4), शिक्षा स्तोतृभ्यो (5), मार्ति धक् भगो नो (6), बृहत् वदेम विदथे सुवीराः (7)

2.12.5: Have faith (*shrati*) in Indra

2.12.6: He is the helper of the rich and poor

2.12.7: Controls all

2.12.8: Both sides in a battle invoke him

2.12.9: He is an appropriate match

2.12.10: He helps not the arrogant challenger

2.12.11: Shambara dwelling in caves for 40 years

2.12.12: Seven-rayed showerer

2.12.13: Even the mountains are fearful

2.12.14: He helps him who labours at work

2.12.15: You are indeed true

Metre: Triṣṭup

[This entire sūkta is significant because it clearly states the psychological functions of Indra. The usual idea in the current commentaries and translations is that Indra is the Rain-god or the power who presides over clouds. If one studies all the mantrās here, one can easily see that such notions of Indra as rain god are completely false.

The first mantra clearly states that, “he is first among those that have the mind”, i.e., He is not a creature who came into existence after the mind appeared. He did not develop Mind as a faculty later.

(2.12.5) focusses on faith on Indra. (2.12.14) focusses on the help given by Indra to all persons in their work. (2.12.7) states that he gives birth to the Sun. The idea is that the demons Vala and others have stolen the Rays (or Ray-cows) of Sun and hidden them. Bereft of them, the Sun is staying in darkness as stated in (3.39.5). Indra recovers the rays, restores to the Sun and thus Sun gets his new birth as it were. See also the note in (2.5.2) on Mārtāṇḍa and hidden Sun.]

2.12.1

As soon as born, he is the first to have the mind (1).
 He surrounded the gods with effective will-force (2).
 By his impulsion both heaven and earth tremble with fear (3).
 He is the repository of all manly powers (4).
 O men, that is the (God) Indra (5).¹

[Also in TS (1.7.13.5);

Line 1: This verse declares clearly that Indra is the Lord of the Divine Mind, he being the first-born among the mental-beings.

kratu: will-power;

Line 2: The divine mind typified by Indra endows the other Universal Gods with their effective will-power.

Line 3: The new shakti of Indra brings into operation many forces that disturb the settled equilibrium and inert repose of all earthly things and some heavenly things too! Ordinarily heaven is the symbol of the *prāṇa* (vital) world and mental world inhabited by long-standing joys. But these idealistic aesthetic, moral and intellectual heavens also shake when Indra, the lord of Divine Mind, sets new creative and dynamic currents into the heaven of the mind (A.B. Purani).

All the mantrās except the last one have the refrain in line 5.]

2.12.2

He made firm the quaking earth (1).
 He set at rest the agitated mountains (2).
 He the supernal one measures out the midworld (3).
 He supported heaven (4); O men, he is Indra (5).²

¹ यो जा॒त ए॒व प्र॑थ॒मो मन॑स्वान् (1), दे॒वो दे॒वान्क्र॑तु॒ना प॒र्यभू॑षत् (2),
 यस्य॑ शु॒ष्माद् रोद॑सी अ॒भ्यसे॑तां (3), नृ॒म्णस्य॑ म॒ह्ना (4), स ज॑नास॒
 इन्द्रः॑ (5)

² यः पृ॒थि॒र्वी व्य॑थ॒माना॑म् अदृ॑हद् (1), यः पर्व॑ता॒न् प्रकु॑पिताँ
 अर॑म्णात् (2), यो अ॒न्तरि॑क्षं वि॒ममे॑ वरी॒यो (3), यो द्या॑म् अस्त॒भ्नात्
 (4), स ज॑नास॒ इन्द्रः॑ (5)

[*variya*: superior, (10.70.5, 10.70.8); supernal, (10.110.4)]

Line 2: *parvata*: represents fixed formations with several tiers or hierarchies. They are afraid whenever any new force, such as Indra, makes its appearance.]

2.12.3

Having slain Ahi, he released the seven streams (of energy) (1).

He drove out (from the hill) the Ray-cows held down by Vala (3), and made them ascend (to earth and heaven) (2).

He brought out Agni inside the stone (4).

He is the victor in battles; O men, he is Indra (5).³

[*ariṇāt*: released; *udājat*: *ut-ājat*: made them ascend;

Ahi: Vṛtra in the form of snake;

Line 4: 'Agni dwelling in stone', is mentioned in (1.70.4).

Seven: see (2.24.4, 2.2.10)]

2.12.4

He impels all things (to progress) (1).

He pushed down the dāsa foes into the region below (2).

Like a hunter, he took possession (3),

of all the beautiful and nourishing things from the (demon) foe (4).

O men, he is Indra (5).⁴

[*varṇa*: temperament; *akaḥ*: made; *lakṣham*: beautiful, (occurs once); *shvaghni*: hunter (S); gambler, cheater, (Yāska);

chyavana: one who impels or moves, (10.115.6)]

³ यो ह॒त्वा अहि॑म् अरि॑णात् स॒प्त सिन्धून् (1), यो गा उ॒दाज॑त् (2),
अप॒धा व॒लस्य॑ (3), यो अश्म॑नोः अ॒न्तर॒ग्निं ज॒जान॑ (4), स॒ंवृक् स॒मत्सु॑
स ज॑नास॒ इन्द्रः॑ (5)

⁴ येने॒मा विश्वा॑ च्यव॑ना कृ॒तानि॑ (1), यो दासं॑ वर्ण॒मधरं॑ गुहा अकः॑ (2),
श्वघ्नी॑व यो जि॒गीवाँ (3), ल॒क्षम् आद॑त् अ॒र्यः पु॒ष्टानि॑ (4), स ज॑नास॒
इन्द्रः॑ (5)

2.12.5

He is the terrible one of whom they ask, 'where is he' (1).

Of whom they also say, 'this he is not' (2).

Becoming indignant as it were (4),

he takes away all the nourishing things from the foe (3,5).

Have faith in him (6). O men, he is Indra (7).⁵

[*vija*: indignant (S); *ā mināti*: takes away forcibly, (S);

Line 2: Indra is regarded as a formidable power who cannot be limited to a single place. This line states, 'he is completely not here'.

Line 5: *shrat*: A persistent faith in the gods and in their help to human beings. The sūkta (10.151) is dedicated to the Goddess Shraddhā, the only one of its kind in RV. Shraddhā is usually translated as faith, but it is inappropriate. Obviously, faith is quite different from the ordinary belief. But as KS states, *shraddhā* is a power of truth, *satyam*. *shraddhā* in spiritual life corresponds to the 'faith' in ordinary life. In spiritual life, one must have this *shrat* or *shraddhā* in the existence of the gods and the efficacy of their actions just as in ordinary life, one has a firm faith in the existence of oneself or in mechanical things.

In RV, both *shrat* and *shraddhā* are same. *shrat* occurs 8 times whereas *shraddhā* with its *vibhakti* variants occurs 20 times.

The mantrās such as (1.55.5) state that this *shraddhā* in the gods develops in many of us only after an experience, often intense, of the action of god or the presence of god. (1.104.7) states, 'Now I know of our *shraddhā* in your power'. In later times, '*shraddhā*' replaced completely '*shrat*'.]

⁵ यं स्मां पृच्छन्ति कुह सेतिं घोरम् (1), उतेम् आहुः नैषो अस्ति इति एनम् (2), सो अर्यः पुष्टीः (3), विजं इवा (4), मिनाति (5), श्रदस्मै धत्त (6), स जनास इन्द्रः (7)

2.12.6

He impels one praying for riches and also the lean (1),
(impels) the man of the word, and the supplicant singer (2).
He helps him to work on the stones to release the Soma (3);
O men, he is Indra (4).⁶

[*sushipra*: beautiful one, (8.99.2); fair of face, (1.9.3);

shipra: chin, nose;

grāvṇa: the press-stones;

radhram: one praying for riches, (7.56.20), (2.21.4). *radhra-choda*
occurs in 3 mantrās.]

2.12.7

In his (control) are all the directions, life-energies (1);
also Ray-cows, clans, all chariots (2).
He gives birth to the Sun, the Dawn (3);
he is the guide of the waters (4); O men, he is Indra (5).⁷

[*pradishaḥ*: regions, (10.51.9);

Line 3: The idea is also in (2.19.3);]

2.12.8

Both (types of) foes, the farther and the nearer (2).
coming together, call him loudly (1).
The two (foes) having mounted the self-same chariot (3),
invoke him in different ways (4).
O men, he is Indra (5).⁸

⁶ यो रध्रस्य चोदिता यः कृशस्य (1), यो ब्रह्मणो नाधमानस्य कीरेः (2),
युक्तग्राण्णो यो अबिता सुशिप्रः सुतसौमस्य (3), स जनास इन्द्रः (4)

⁷ यस्याश्वासः प्रदिशि (1), यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः
(2), यः सूर्यं य उषसं जजान (3), यो अपां नेता (4), स जनास इन्द्रः (5)

⁸ यं क्रन्दसी संयती विह्वयेते (1), परे अवर उभयां अमित्राः (2),
समानं चित् रथम् आतस्थिवांसा (3), नानां हवेते (4), स जनास
इन्द्रः (5)

[Lines 3,4: Different aspects of every person's mind-body complex demand different things which may be opposed to one-another.]

2.12.9

Without him men do not conquer (1).

When fighting they call on him for help (2).

He has been a match for every one (3).

He moves the immovable (4). O men, he is Indra (5).⁹

[*pratimānam*: an appropriate match or opponent, (1.32.7);

ṛte: without, (7.11.1), (2.16.2); no connection with *ṛtam*, the usual word for truth; it is usually used when double negatives are needed;]

2.12.10

He slays perpetually with his arrow

those who show disrespect and commit great sin (1).

He does not help the arrogant challengers (foes) (2).

He slays the Dasyu (3); O men, he is Indra (4).¹⁰

[*amanyamānān*: those who show disrespect (to truth and gods), (1.33.9);

Line 2: He forcefully fights the arrogant foes.

shardhatām: those who challenges us, (8.19.20);

shṛdhyām: arrogant (McDonnell) (occurs once);

anudadāti: help (S); forgive (McD) (occurs once);]

⁹ यस्मात् न ऋते विजयन्ते जनांसो (1), यं युध्यमाना अवसे हवन्ते (2),

यो विश्वस्य प्रतिमानं बभूव (3), यो अच्युतच्युत् (4), स जनास इन्द्रः (5)

¹⁰ यः शश्वतो महि एनो दधानान् अमन्यमानान् शर्वा जघान (1),

यः शर्धते नानुददाति शुध्यां (2), यो दस्योर्हन्ता (3), स जनास इन्द्रः

(4)

2.12.11

He found out that (2),
 Shambara dwelt in the mountains for forty autumns (1).
 He (Indra) has slain Ahi who was putting out his force (3),
 he, the son of Dānu, lay (in the nether ocean) (4).
 O men, he is Indra (5).¹¹

[*ojāyamānaḥ*: putting out his forces, (1.140.6);
dānum: Ahi, son of Dānu;]

2.12.12

The mighty seven-rayed showerer (1),
 released the seven streams to flow (2).
 He armed with the bolt destroyed Vṛtra,
 as he tried to ascend the heaven (3).
 O men, he is Indra (4).¹²

[Seven: see (2.24.4), (2.2.10). *asphurat*: destroyed (2.11.9);
rauhiṇam: the ruddy one; Vṛtra who became red at the stroke of
 Indra; Ahi, Rauhiṇa, Vyamsa are all epithets of Vṛtra, (1.103.2)]

¹¹ यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरदि (1), अन्वविन्दत् (2),
 ओजायमानं यो अहिं जघान (3), दानुं शयानं (4), स जनास इन्द्रः (5)

¹² यः सप्तरश्मिः वृषभः तुर्विष्मान् (1), अवासृजत् सप्तवे सप्त
 सिन्धून् (2), यो रौहिणम् अस्फुरत् वज्रबाहुः ग्रामारोहन्तं (3), स
 जनास इन्द्रः (4)

2.12.13

Even heaven and earth bow down before him (1).

Before the vehemence of his mighty strength,
even the mountains are afraid (2).

He, the Soma-drinker is firm in body,
and has the strength of Vajra in his arms (*bāhu*) (3).

He has the Vajra (weapon) in his hands (*hasta*) (4);

O men, he is Indra (5).¹³

[*nichita*: one firm in body; (occurs once)]

2.12.14

With his powers of growth he helps the Soma-giver (1,4),

helps him that cooks or matures (the offerings),

him that offers praise (2),

him who labours at his work (3).

His mantra increases (the devotee) (4).

Soma and the achievement (offered) increase (him) (5).

O men, he is Indra (6).¹⁴

[*shashamaneṣhu*: he who labours at the work, (3.18.4)]

¹³ द्यावां चिदस्मै पृथिवी नमते (1), शुष्माच्चिदस्य पर्वता भयन्ते (2),
यः सौमपा निचितो वज्रबाहुः (3), यो वज्रहस्तः (4), स जनास
इन्द्रः (5)

¹⁴ यः सुन्वन्तमवति (1), यः पचन्तं यः शंसन्तं (2), यः शशमानम्
(3), ऊती यस्य ब्रह्म (4), वर्धनं यस्य सोमो यस्येदं राधः (5), स
जनास इन्द्रः (6)

2.12.15

You are hard to be restrained, you subdue evil (2).
 You give the plenitude of riches to him (3),
 who gives the Soma and matures (the actions) (1).
 You are indeed true (4). O Indra, we are dear to you (5).
 Everyday we speak along with perfect hero-might
 (about you) during the coming of knowledge (6).¹⁵
 [*dudhra*: hard to restrain; cleaves and tears the evil, (5.56.3);
vishvaha: all days; *ā dardarṣhi*: to give (occurs once)]

13. Indra helps the blind and deaf

Riṣi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakaḥ

2.13.1: Soma enters work as soon as it is born

2.13.2: Rivers carry knowledge and enjoyment

2.13.3: Indra oversees the work of the priests (in yajna)

2.13.4: Agni with his insatiable tusks

2.13.5: Made earth to be visible from heaven

2.13.6: You milk the essence from dry matter

2.13.7: Flowering plants growing according to their law

2.13.8: You bear a form which cannot be surrounded by foes

2.13.9: Offer perfect protection

2.13.10: Givers found the riches in him

2.13.11: Wide expansion is in your front

2.13.12: Lifted the blind and deaf Parāvṛk

2.13.13: Your riches have a variety and have inspired knowledge

Metre: 1-12, Jagatī; 13, Triṣṭup

¹⁵ यः सुन्वते पचते (1), दुध्र (2), आ चिद्वाजं दर्दरिषि (3), स किलासि सत्यः (4), वयं तं इन्द्र विश्वहं प्रियासः (5), सुवीरांसो विदथमा वदेम (6)

2.13.1

The truth of time is the mother (of Soma-delight) (1).
 As soon as it (Soma-delight) is born,
 it quickly enters the work all around and grows there (2).
 He (Soma) sees the light of day and manifests in the work (3).
 It becomes nourishing and is (full of) the milk of knowledge (4).
 Even a part of it is full of essence (*pīyūsham*) (5).
 He is supreme and supremely laudable (6).¹

[*apaḥ*: work, waters; *ṛtu*: truth of time; the order of truth; its arranged law etc. For ritualists, it is season.

pari: all around, (5.18.4); *ukthyaḥ*: superbly laudable (1.17.5);

The two key words are *apaḥ*, *ṛtu*. We take them as work and truth-in-time, since the hymn refers to Soma, the delight. For S, *apa* is the water, *ṛtu* is season. For S, the whole mantra refers to the Soma-creeper.]

2.13.2

The rivers flow together carrying the milk all around (1).
 They carry all the enjoyments in all forms (2).
 The paths for the waters descending in their due order
 are all common and equal in powers (*samāna*) (3).
 Indra rendered this task first (4).
 He is supremely laudable (5).²

[Line 2: *vishvapsnyaḥ*: all forms of energies and masteries; felicity that is universal in form; (7.71.4), (8.97.15), (7.42.6). For S, it is the ocean, goal of waters; *bhojanam*: enjoyments, (5.4.5)

¹ ऋतुः जनित्री (1), तस्या अपः परि मक्षू जात आविशत् यासु वर्धते
 (2), तदाहना अभवत् (3), पिप्युषी पयः (4), अंशोः पीयूषं (5), प्रथमं
 तदुक्त्यम् (6)

² सध्रीमा यन्ति परि बिभ्रतीः पयौ (1), विश्वप्सन्याय प्र भरन्त भोजनम्
 (2), समानो अध्वा प्रवताम् अनुष्यदे (3), यस्ताकृणोः प्रथमं (4), सः
 असि उक्त्यः (5)

payah: milk of knowledge;

Line 5 repeated in all mantrās except in the last one]

2.13.3

One (of the priests) utters the word (1).

Another makes the offering diminishing the outer form (2).

Another one travels performing the related works (3).

Another one patiently corrects all the deficiencies (4).

Indra has rendered this procedure first,
and he is supremely laudable (5).³

[*minat*: diminishes, (5.2.1), *iyate*: travels, (4.8.4);

Line 2: the priest focusses on the inner meaning of offering and thus diminishing the importance of the outer form. For instance, for a sincere seeker the inward psychological power of a flower offered is more important than its outward beauty or value, assigned by ordinary persons.]

2.13.4

You sit (in homes) distributing the growth for people (1),

as one gives heightening and luminous riches to the guests (2).

With insatiable tusks, (Agni) eats the Soma with enjoyment (3).

Indra made this happen and he is supremely laudable (4).⁴

[Line 3: Since the word *damshtra* refers usually to Agni, this line is interpreted as referring to Agni.

damshtra: tusk, (10.81.3); *puṣṭi*: growth, (5.10.3), thriving, (1.65.3)

āsate: (you) sit, (8.60.1); *vibhajanta*: to distribute, (10.11.8);

³ अनु एकौ वदति (1), यत् ददाति तद् रूपा मिनन् (2), तत्-अपा
एक ईयते (3), विश्वा एकस्य विनुदः तितिक्षते (4), यः ताकृणोः
प्रथमं सासि उक्थ्यः (5)

⁴ प्रजाभ्यः पुष्टिं विभजन्त आसते (1), रयिमिव पुष्टं प्रभवन्तम्
आयते (2), असिन्वन् दंष्ट्रैः पितुः अन्ति भोजनं (3), यस्ताकृणोः
प्रथमं सास्युक्थ्यः (4)

asinvan: insatiable, (10.79.2); eating swiftly without chewing (Yāska)
 Line 2: riches have 2 epithets: *prṣhṭham*: heightening, (4.3.10);
prabhavantam: shining;]

2.13.5

You have made earth to be perfectly visible to heaven (1).
 By slaying Ahi you have created a path for the rivers (2).
 You were brought into being by the gods by lauds (3,5),
 just as (men travelling) are carried by waves (4).
 You are supremely laudable (6).⁵

[Lines 3,4,5: The analogy is in (8.98.7). Even though gods create
 Indra, it is Indra himself the master of plenitude who makes it
 possible just as men in boats are moved by waves, even though men
 think that they make the boats move.

sam-dṛṣhi: perfect vision, (2.1.12);
 line 5: *vājinam*: master of plenitude, (8.84.8);
 Line 4: *udabhiḥ*: waves, (8.98.7)]

2.13.6

You bestow on us enjoyments and the increase (1).
 You milk the sweet and moist essence from the dry (matter) (2).
 In the luminous worshipper you establish the bliss (3).
 You are the sole lord of the universe (4).
 You are supremely laudable (5).⁶

[*shevam*: bliss, happy, (3.7.5);
sheva-dhim: blissful thoughts; store of riches (S)]

⁵ अथ आकृणोः पृथिवीं संदृशे दिवे (1), यो धौतीनाम् अहिहन्
 अरिणक् पथः (2), तं त्वा स्तोमैभिः (3), उदभिर्न (4), वाजिनं देवं
 देवा अंजनन् (5), सः असि उक्थ्यः (6)

⁶ यो भोजनं च दयसे च वर्धनम् (1), आद्रात् आ शुष्कं मधुमद्
 दुदोहिथ (2), स शैव-धिं नि दधिषे विवस्वन्ति (3), विश्वस्यैक ईशिषे (4),
 सा असि उक्थ्यः (5)

2.13.7

You have supported the rivers to allow the growth of (2),
 the (trees) of flowers and fruits by their laws (1).
 You have given birth to unequalled splendours in the heaven (3).
 You being vast, comprehend the wide (things) (4).
 You are supremely laudable (5).⁷

[*avanīḥ*: rivers, (5.11.5); it rarely refers to the earth in the Veda]

2.13.8

For giving satisfactions and for the destruction of the foes (2),
 You bear an energized form that cannot be surrounded by foes (3).
 (With this form) you killed Sahavasū, the son of Nṛmara (1).
 You have accomplished many great tasks (4).
 You are supremely laudable (5).⁸

[*āsyam*: mouth, (2.1.13); form (in this verse);

ūrjayanti: energized, (3.7.4); *avaha*: bear;

pariviṣṭa: surrounded, (1.116.20)]

⁷ यः पुष्पिणीश्च प्रस्वश्च धर्मणा (1), अधि दाने वि अवनीः अधारयः
 (2), यः च असमा अजनो दिद्युतो दिव (3), उरुः ऊर्वाँ अभितः (4), सा
 असि उक्थ्यः (5)

⁸ यो नार्मरं सहवसुं निहन्तवे (1), पृक्षाय च दास-वैशाय (2), च अवहः
 ऊर्जयन्त्या अपरिविष्टम् आस्यम् उत्तैव अद्य (3), पुरुकृत् (4),
 सास्युक्थ्यः (5)

2.13.9

You, the sole one, with inspired knowledge (2),
 together with your thousand powers (1),
 protected those impelled (to move in the divine path) (3).
 To help Dabhīti you cast the dasyu-foes into (captivity) (4).
 You offer perfect protection (to your seeker) (5).
 You are supremely laudable (6).⁹

[*supra-avyaḥ*: offers perfect protection, (1.60.1, 4.25.6)

arajjau: unfettered captivity]

2.13.10

All the rivers flow by the powers of his manhood (1).
 The givers found the riches in him (2),
 (needed) by the doers of the works (3).
 O wide-extended one, you have propped up the six worlds (4).
 You have pervaded the (space) beyond the five-seeings (worlds) (5).
 You are supremely laudable (6).¹⁰

[*daduḥ*: givers; *kṛtnu*: doer of action, (1.92.10);

dadhire: found (in Indra); 'they found inspiration in the god . . .' (5.18.4); 'they founded all happiness in Agni', (6.5.2). S renders line 2 as, 'the yajamāna gave riches to Indra'. Clearly it is incorrect.

rodhanā: rivers (S); *rodhasvatī*: embanked streams, (1.38.11);

paraḥ: beyond, (5.17.2); *abhavaḥ*: you have become; to pervade;

samdr̥shaḥ: seeings, (3.5.2), (10.69.1), worlds]

⁹ श॒तं वा॒ यस्य॒ द॒शं सा॒कम् आ॒द्य॒ (1), एक॑स्य श्रु॒ष्टौ (2), य॒द्धं चो॒दम्
 आ॒विथ॑ (3), अ॒रज्जौ॑ दस्यून् स॒मु॒न॒प् द॒भी॒तये॑ (4), सु॒प्रा॒व्यो॑ अ॒भवः॑
 (5), सा॒स्यु॒क्थ्यः॑ (6)

¹⁰ वि॒श्वेद॑नु॒ रो॒ध॒ना अ॒स्य पौ॒स्यं॑ (1), द॒दुर॑स्मै दधि॒रे (2), कृ॒त्त॒वे ध॒नम्
 (3), षट् अ॒स्त॒न्ना वि॒ष्टि॒रः (4), प॒ञ्च स॒ंह॒शः प॒रि प॒रो अ॒भवः॑ (5),
 सा॒स्यु॒क्थ्यः॑ (6)

2.13.11

O warrior, your strength has been proclaimed (1).

You found the felicities by your sole will-power (2).

O forceful one, wide and firm expansion is in your front (3).

O Indra, all the tasks you have accomplished (4),
makes you supremely laudable (5).¹¹

2.13.12

You created (1),

a path for Turviti and Vyayya (3),
for crossing the flowing rivers (2).

You lifted up Parāvṛk who had fallen down (4);
he was blind and deaf (5).

You open our ears to knowledge (6).

You are supremely laudable (7).¹²

[Line 5: word and its meaning as also in (5.25.5);

Line 4: 'falling down' and 'lifting up' are both symbolic. The name of person is mentioned in (1.112.8).

srutim: path (S);]

¹¹ सुप्रवाचनं तव वीर वीर्यं (1), यदेकैः क्रतुना विन्दसे वसु (2),
जातूष्ठिरस्य प्र वयः सहस्वतो (3), या चकर्थ सेन्द्र विश्वा (4), असि
उक्थ्यः (5)

¹² अरमयः (1), सरपसः तराय कं (2), तुर्वीतये च व्य्याय च सुतिम्
(3), नीचा सन्तम् उदनयः परावृजं (4), प्रान्धं श्रोणं (5), श्रवयन् (6),
सः असि उक्थ्यः (7)

2.13.13

May you complete the goal of giving us the riches (1).
 Your riches are abundant (2),
 are variegated, endowed with inspired knowledge of heaven,
 (to be felt) repeatedly (day by day) (3).
 Strong with the strength of heroes,
 may we voice the Vast in the coming of knowledge (4).¹³

[Line 1: *vasaḥ*: riches or felicities; *rādhah*: achievement;]

14. Soma and the killing of demons

Riṣi: Ḡṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.14.1: Sprinkle the Soma around

2.14.2: Vṛtra covered the waters

2.14.3: Killed Dṛbika, Vala

2.14.4: Killed Uraṇa having ninety-nine arms

2.14.5: Killed Ashna and Sushna

2.14.6: Destroyed Varchin and Shambara

2.14.7: Devotees Kutsa, Āyu and Atithigya

2.14.8: Approach him carrying the words of inspired knowledge

2.14.9: Indra is pleased to accept Soma from you

2.14.10: Only Indra knows the hidden secret in Soma

2.14.11: King of riches and of secure dwellings

2.14.12: We voice the vast in the coming of knowledge

Metre: Triṣṭup

¹³ अ॒स्मभ्यं॑ त॒द्वसो॑ दा॒नाय॑ रा॒धः॑ स॒मर्थ॑यस्व (1), ब॒हु तै॑ वस॒न्यम्॑ (2),
 इन्द्र॑ यच्चि॒त्रं श्रव॑स्या अनु॒ द्यून् (3), ब॒ृहद् व॑देम वि॒दथै॑ सु॒वीराः॑ (4)

2.14.1

O Adhvaryu priests of the rite, bring Soma-delight for Indra (1).

Sprinkle the rapturous Soma, great in strength (2).

Does not the hero desire always the drink (of Soma) (3)?

Offer this (Soma delight) to the mighty one (4),
since he desires it (5).¹

[Line 2: Sprinkle the Soma on the seat meant for gods.

All the mantrās in this sūкта begin with *advaryavaḥ*, the priests of the rite.

vaṣṭi: desires, (6.11.3), (5.34.5); *āmātraḥ*: mighty, (1.61.9);

amatrebhiḥ: different vessels (meant for different deities), (5.51.4);]

2.14.2

O priests of the rite (1),

bring the Soma (to Indra) which he desires (4).

Indra killed Vṛtra who was covering the waters (2),

(as easily as) destroying a tree with the thunder bolt (3).

Indra has the power to drink the Soma (5).²

[Line 5: *arhataḥ*: those who have the power, (5.7.10); see *arhan* in (2.3.1); the usual meaning, 'worthy' is not correct]

¹ अध्वर्यवो भरतेन्द्राय सोमम् (1), आमंत्रेभिः सिञ्चता मद्यमन्धः (2),

कामी हि वीरः सदमस्य पीतिं (3), जुहोत वृष्णे (4), तदिदेष वष्टि (5)

² अध्वर्यवो (1), यो अपो वत्रिवांसं वृत्रं जघान (2), अशन्यैव वृक्षम् (3),

तस्मा एतं भरत तत्-वशायँ एष इन्द्रो (4), अर्हति पीतिमस्य (5)

2.14.3

Indra killed (the demon) Dṛbīka and destroyed Vala (2,4),
made the Ray-cows (hidden by Vala) to ascend to heaven (3).
O priests, cover this Indra completely with Soma (1,6),
just as the winds cover the midworld (with waters) (5),
or as an old person is covered with robes (7).³

[*ā ūṛṇuta*: cover fully;]

2.14.4

O priests, speed the Soma in the vessel to Indra (1,4).
He killed Uraṇa who displayed his ninety-nine arms (2).
He hurled down Arbuda (3).⁴

[*bhr̥the*: vessel (S), (occurs once); human body; Recall that the
ritual bath of yajamāna at the end of yajna is '*avabhṛtha*'.
hinota: you speed (6.13.5); *uraṇa* is a demon.]

2.14.5

O Adhvaryūs, cast the Soma-offering to Indra (1,5).
He easily killed Ashna (2);
he killed Shuṣṇa who has no sap (2,3).
(He killed) Vyamsa, Pipru, Namuchi and Rudhikra (4).⁵

[*Shuṣṇa*: the demon who dries up the essence in all things;
ashuṣham: he who has no sap or essence of divine immortality,
(1.101.2); *pipru*: He who fills his own stomach all the time;
juhota: to offer; to cast the offering;]

³ अध्वर्यवो (1), यो हभीकं जघान् (2), यो गा उदाजत् (3), अप हि
बलं वः (4), तस्मा एतमन्तरिक्षे न वातम् (5), इन्द्रं सोमैः आ ऊर्णुत
(6), जूः न वस्त्रैः (7)

⁴ अध्वर्यवो (1), य उरणं जघान् नव चस्त्वांसं नवतिं च बाहून् (2).
यो अर्बुदमव नीचा बबाधे (3), तमिन्द्रं सोमस्य भृथे हिनोत (4)

⁵ अध्वर्यवो (1), यः सु अश्रं जघान् (2), यः शुष्णमशुषं (3), यो व्यंसम्
यः पिपुं नमुचिं यो रुधिक्रां (4), तस्मा इन्द्रायान्धसो जुहोत (5)

2.14.6

O Adhvaryūs bring the Soma to him (Indra) (1,4).
 He demolished the hundred ancient cities of Shambara (2).
 He destroyed Varchin and his hundred thousand followers (3).⁶
 [Shambara: the demon who covers peace and happiness]

2.14.7

O priests of the rite, bring the Soma to him (Indra) (1,4).
 He killed (the demons) in hundreds and thousands,
 casting them on the lap of earth (2).
 He destroyed the warriors
 (who fought) against the seers Kutsa, Āyu and Atithigva (3).⁷

2.14.8

O priests, who are leaders (1),
 receive whatever you desire (2),
 by approaching Indra carrying the words of inspired knowledge (3).
 Bring the Soma purified by the rays of knowledge to Indra (4),
 and cast the offering, O sacrificers (5).⁸

[*yajyavaḥ*: sacrificers;
nashatha: (occurs once); same as *nashata*, to come;
shrushṭi: swiftly, (10.20.6); inspired knowledge, (8.23.18);
gabhasti: bright rays, (1.54.4); hands, (1.62.12)]

-
- ⁶ अध्वर्यवो (1), यः शतं शम्बरस्य पुरो बिभेद अश्मनेव पूर्वीः (2),
 यो वर्चिनः शतमिन्द्रः सहस्रम् अपावपद् (3), भरता सोममस्मै (4)
- ⁷ अध्वर्यवो (1), यः शतमा सहस्रं भूम्या उपस्थे अवपत् जघन्वान्
 (2), कुत्सस्य आयोः अतिथिग्वस्य वीरान् न्यावृणक् (3), भरता
 सोममस्मै (4)
- ⁸ अध्वर्यवो यन्नरः (1), कामयाध्वे (2), श्रुष्टी वहन्तो नशथा तदिन्द्रै (3),
 गर्भस्तिपूतं भरत श्रुताय इन्द्राय सोमं (4), यज्यवो जुहोत (5)

2.14.9

O priests of the rite, swiftly prepare (the Soma) (1).
It is purified in the delight and is raised up in the delight (2).
Indra is pleased to accept the Soma from your hands (3).
Cast the rapturous Soma (offering) to Indra (4).⁹

[*vane*: delight]

2.14.10

O priests, fill Indra the nourisher fully with the Soma (1,3),
just as the teats of the cow are full of the milk (2).
(Indra declares), 'only I know the secrets hidden in this Soma' (4).
Thus the lord of sacrifice makes the sacrificer,
become greatly aware (of the greatness of Soma) (5).¹⁰

[*bhūyaḥ*: greatly, (3.16.6); *ditsantam*: giver, sacrificer (S);
bhojam: nourisher, (10.42.3);]

2.14.11

He (Indra) is the king of all the riches of heaven (2).
(He is also) the king of the secure dwellings on earth (3).
O priests fill Indra, completely with Soma (5),
just like filling a granary with corn (4).
May such actions be yours (6).¹¹

[*kṣhamya*: secure dwelling, (7.46.2); *ūrdaram*: granary (S);]

⁹ अध्वर्यवः कर्त॑ना श्रु॒ष्टिम् (1), अ॒स्मै वने॑ नि॒पूतं वन॑ उन्नयध्वम् (2),
जुषा॑णो ह॒स्त्यम् अ॒भि वा॑वशे (3), व॒ इन्द्रा॑य सोमं॑ मदि॒रं जु॑होत (4)

¹⁰ अध्वर्यवः (1), पय॑सा ऊ॒धः यथा॑ गोः (2), सोमे॑भिः ईं पृ॒णता॑
भो॒जमिन्द्रं॑ (3), वेदा॑हमस्य॒ निभृ॑तं म ए॒तद् (4), दि॒त्सन्तं॒ भूयो॑
यज॑तश्चि॒केत॑ (5)

¹¹ अध्वर्यवो (1), यो दि॒व्यस्य॑ वस्वो (2), यः पा॒र्थि॒वस्य॑ क्षम्य॑स्य
राजा॑ (3), तम् ऊ॒र्दरं॑ न (4), पृ॒णता॑ यवे॒नेन्द्रं॑ सोमे॑भिः (5), तत् अपो॑
वो अस्तु॑ (6)

2.14.12

Same as (2.13.13)

15. Shaped the paths from top to bottom

Rīṣi: Ḡṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.15.1: The true and great deeds of Indra

2.15.2: Supports the heaven undisturbed

2.15.3: Shaped the paths from the depths to the top

2.15.4: Secured Dabhati who was being hijacked

2.15.5: Calmed the great rivers to make them crossable

2.15.6: Released the blocked rivers to ascend

2.15.7: Manifested the hidden powers through Parāvṛk

2.15.8: Smashed the cunningly made doors

2.15.9: Killed the demons Dhuni and Chamuri

2.15.10: May the queen of plenty instruct the singer

Metre: Triṣṭup

2.15.1

I proclaim the deeds (2),

which are true and great, of Indra who is true and great (1).

He drank the Soma in the Trikadruga rites (3).

Becoming rapturous (with the Soma-delight)

Indra killed (the snake demon) Ahi (4).¹

[Trikadruga rites: see (2.22.1)]

¹ प्र घा न्वस्य महतो महानि सत्या सत्यस्य (1), करणानि वोचम्
(2), त्रिकद्रुकेषु अपिबत् सुतस्य (3), अस्य मदे (4), अहिम् इन्द्रो
जघान (5)

2.15.2

He supports the heaven undisturbed (1).

He fills the vast heaven and earth and the midworld (2).

He upholds the earth and spreads it wide (3).

Indra did all these because of the Soma-rapture (4).²

[All the mantrās 2-9 have the same ending refrain, in the line 4;

avamshe: undisturbed, (7.58.1); *papratha*: spread wide, (10.69.2)]

2.15.3

He shaped out the paths in front (2),

just like (shaping) the house (of yajna) (1).

With the *vajra*, he released the sealed doors of the rivers (3);

he freed them from the paths of long meanderings (4),

Indra did all these because of the Soma-rapture (4).³

[This mantra is variant of TS (2.3.14.22); *khāni*: sealed doors, (5.32.1), (7.22.3); '*khāni vi atṛṇat*' occurs in Kaṭha U. (4.1); *mānaiḥ*: paths;]

2.15.4

Encountering the demons carrying off Dabhīti (1),

he burnt all their weapons in the kindled fire (2).

He gave (to Dabhīti) the Ray-cows, steeds and the cars (3).

Indra performed these great deeds in the Soma rapture (4).⁴

[*parigatya*: encountering (occurs once)]

² अवंशे द्याम् अस्तभायद् (1), बृहन्तमा रोदसी अपृणत् अन्तरिक्षम् (2),

स धारयत् पृथिवीं पप्रथच्च (3), सोमस्य ता मद इन्द्रश्चकार (4)

³ सञ्ज्ञैव (1), प्राचो वि मिमाय मानैः (2), वज्रैण खानि अतृणन् नदीनाम् (3), वृथासृजत् पृथिभिः दीर्घयाथैः (4), सोमस्य ता मद इन्द्रश्चकार (5)

⁴ स प्रवोळ्हुन् परिगत्या दभीतेः (1), विश्वमधाक् आयुधम् इद्धे अग्नौ (2), सं गोभिः अश्वैः असृजत् रथेभिः (3), सोमस्य ता मद इन्द्रश्चकार (4)

2.15.5

He calmed down the impetuous movement of the great river (1).

Thus he made (the riṣhis) to cross the river safely (3),

which they were unable to do (earlier) (2).

These proceeded to acquire the felicities after crossing (4).

Indra did such great deeds in his rapture of Soma (5).⁵

[*aramṇāt*: set at rest, (2.12.2);

dhuniḥ: impetuous movement, (5.34.5), (5.34.8)]

2.15.6

He released the (blocked) rivers to ascend (1).

He ground to pieces the wagon of the Dawn (2).

He scattered the tardy forces (of the foe) (3),

with his (own) swift forces (4).

Indra performed all these (great) deeds in the rapture of Soma (5).⁶

[*ariṇāt*: released, (3.3.11)

Line 2: Recall that Dawn represents the beginnings of our spiritual knowledge. When the Indra-power is stabilised, there is no need for the early realisations to lead us. Hence Indra is said to crush Uṣha's slow moving wagon. There are other interpretations also. See also (2.20.5).]

⁵ स ई म॒ही धुनि॒म् एतौः अर॒म्णात् (1), सो अ॒स्नातृन् (2), अ॒पारयत् स्व॒स्ति (3), त उ॒त्स्नाय॑ र॒यिम॒भि प्र त॑स्थुः (4), सोम॑स्य॒ ता म॒द इन्द्र॑श्चकार (5)

⁶ स उ॒द॒श्चं सि॒न्धुम् अ॒रिणान् म॒हित्वा (1), व॒ज्रेण॑ अ॒न उ॒षसः॑ सं पि॒पेष (2), अ॒ज॒वसौ (3), ज॒विनी॑भिः वि॒वृश्चन् (4), सोम॑स्य॒ ता म॒द इन्द्र॑श्चकार (5)

2.15.7

When he found out that the hidden energies did not manifest (1),
he (through) the seer Parāvṛk stood up manifesting them (2).

The lame man stood up (3).

The blind person (getting sight) saw everyone (4).

Indra performed the great deeds in the rapture of Soma (5).⁷

[*kanīnām*: virgins, the powers in a latent state, yet to manifest;

parāvṛk: occurs in (1.112.8) along with the deeds mentioned here.

The name is also in (2.13.12).]

2.15.8

He (Indra) moved into the strongholds in the mountain (2);

he smashed the cunningly-made obstructive doors (3).

He was hymned by the Angirasas after the killing of Vala (1).

Indra did these tasks in the rapture of Soma (4).⁸

[The release of the Ray-cows after killing Vala is the joint work of
Indra, Bṛhaspati and the Angirasa seers.

rodhāmsi: obstructive doors; *dṛmhitāni*: strongholds;

Variant in KYTS (2.3.14.21); *bhinatvalam*: RV; *budhnāt-agram* KYTS;]

⁷ स वि॒द्वौ अ॒पगो॒हं क॒नीना॑म् (1), आ॒विर्भ॑वन् उत् अ॒तिष्ठ॑त् परा॒वृक्
(2), प्र॒ति श्रो॑णः स्था॒द् (3), व्य॒नक् अ॒चष्ट॑ (4), सोम॑स्य॒ ता म॒द॒
इन्द्र॑श्चकार (5)

⁸ भि॒नत् व॒लम् अ॒ङ्गिरो॑भिः गृ॒णानो॑ (1), वि प॒र्वत॑स्य दृ॒हितानि॑ ऐ॒रत्
(2), रि॒णक् रो॒धांसि॑ कृ॒त्रिमा॑णि ए॒षां (3), सोम॑स्य॒ ता म॒द॒ इन्द्र॑श्चकार
(4)

2.15.9

You killed the *dasyus* Dhuni and Chumuri (2),
 and placed them in long sleep (1).
 You completely protected Dabhīti (3),
 his assistant found the gold (hidden by the demons) (4).
 Indra performed these (great) deeds in the rapture of Soma (5).⁹
 [rambhī: assistant, door-keeper, (S); (occurs once)]

2.15.10

Same as (2.11.21)

16. Our life-journey made easy by your grace

Riṣi: Ṛtsamadah Bhārgavaḥ Shaunakaḥ

- 2.16.1: He is most supreme among all existing things
 2.16.2: All the heroic strengths are in him
 2.16.3: The mountains and oceans cannot stop his car
 2.16.4: He is wiser in knowledge (*vidustaraḥ*)
 2.16.5: Priest of the yajna-path
 2.16.6: Lord of the mighty Soma
 2.16.7: By your grace our life-journey is easy
 2.16.8: May we embrace you with perfect thoughts at least once
 Metre: 1-8, Jagatī; 9, Triṣṭup

⁹ स्वप्नेन अभ्युप्या (1), चुमु॒रिं धुनिं॑ च ज॒घन्थ॒ दस्युं॑ (2), प्र
 द॒भीति॑मावः (3), र॒म्भी चि॒दत्र॑ वि॒विदे॒ हिरण्यं॑ (4), सोम॑स्य॒ ता म॒द
 इन्द्र॑श्चकार (5)

2.16.1

To him most supreme among all existing things (1),
 we make this offering as if to the blazing fire (3),
 and (also offer) this perfect hymn (2).
 For protection we invoke the eternal and youthful Indra (5).
 He is undecaying, makes others to decay and pours (his riches) (4).¹
 [satām: among all existing things, (6.67.1);
 ukṣhite: to pour (on the world), (2.3.6)]

2.16.2

Without this great Indra, where would be this (universe) (1)?
 All the heroic strengths are collected in him (2).
 In his belly (or womb) is the Soma (3);
 great forces are in his body (4).
 He bears the thunderbolt in his hand (5),
 and the will-power in his head (6).²
 [rte: without]

2.16.3

Your mind-power cannot be surpassed even by the two worlds (1).
 Even the mountains and the oceans cannot stop your car (2).
 When you traverse several leagues with your swift horses (4),
 none even can follow your thunderbolt (3).³

¹ प्र वः स॒तां ज्येष्ठ॑त॒माय॒ (1), सु॒ष्टुति॑म् (2), अ॒ग्रावि॑व स॒मिधा॑ने
 ह॒विर्भ॑रे (3), इन्द्र॑म॒जु॒र्यं ज॒रय॑न्तम् उ॒क्षितं॑ (4), स॒नात् यु॒वा॒नम् अ॒वसे॑
 ह॒वाम॑हे (5)

² यस्मा॑त् इन्द्रा॑त् बृ॒हतः॑ किं च॒नेम् क्र॑ते (1), वि॒श्वानि॑ अ॒स्मिन्
 संभृ॑ताधिं वी॒र्या॑ (2), ज॒ठरे॑ सोमं॑ (3), त॒न्वी स॒हो म॒हो (4), ह॒स्ते वज्रं॑
 भ॒रति॑ (5), शी॒र्षणि॑ क्र॒तुम् (6)

³ न क्षो॑णीभ्यां॑ परि॒भ्वे त इन्द्रि॑यं (1), न संमु॑द्रैः पर्व॑तैरिन्द्र ते रथः॑ (2),
 न ते वज्र॑म् अनु अ॒श्रोति॑ कश्च॒न (3), यदा॑शुभिः प॒तसि॑ यो॒जना॑ पुरु (4)

[*ashnoti*: to reach, (3.11.7); *na anu ashnoti*: cannot even follow;
indriyam: power in the mind, (9.48.5); *indra* is the power of mind.]

2.16.4

To the master of sacrifice and overthrower (of hostiles) (2),
all persons bring the will of works (1,3),
and cling to him, the mighty one (4).

O one who is wiser in knowledge (6),
worship the showerer (Indra) with offerings (5).

O Indra, drink the Soma along with the mighty Sun (7).⁴

[Line 5 is addressed to the human aspirant;
sashchataḥ: they cling to, (3.16.2); *kratum*: will of works, (4.1.1)]

2.16.5

From the covering sheath of the mighty one (1),
the sweet Soma flows in waves (2),
for the drink of the mighty one and the showerer of food (3).
The mighty priest of the yajna-path (4),
presses the mighty Soma for (the use of) the showerer (6),
(with the aid of) the powerful press-stones (5).⁵

[There are 7 words beginning with *vr̥ṣh*, in this verse and in the
next one; *vr̥ṣhaṇah*: the mighty one, (10.3.4), the lord (5.12.2)]

⁴ विश्वे (1), ह्यस्मै यजताय धृष्णवे (2), क्रतुं भरन्ति (3), वृषभाय
सश्चते (4), वृषा यजस्व हविषा (5), विदुष्टरः (6), पिबेन्द्र सोमं
वृषभेण भानुना (7)

⁵ वृष्णः कोशः (1), पवते मध्वं ऊर्मिः (2), वृषभ-अन्नाय वृषभाय
पातवे (3), वृषणाध्वर्यू (4), वृषभासो अद्रयो (5), वृषणं सोमं
वृषभाय सुष्वति (6)

2.16.6

(O Indra), your Vajra is mighty; your car is strong (1).
 Your horses are powerful and your weapons are strong (2).
 O Indra, you are the lord of the rapturous mighty (Soma) (3).
 May you be satisfied with the Soma, the showerer (4).⁶

[*trpnuhi*: to be satisfied]

2.16.7

I, vanquisher of foes (4),
 approach you offering Soma and the wisdom-words (3),
 along with the seekers of the word (2).
 Our (life journey) is easy as that in a boat in level spaces (1).
 May he (Indra) become conscious of our words (6).
 We annoy Indra who is like a fountain of felicities (5).⁷

[*dādhṛṣhiḥ*: vanquisher of foes (S);

vachasyubhih: those that seek for the word, (5.14.6);

samane: through level spaces, (7.2.5)]

2.16.8

Turn us away from the danger before actually encountering it (1),
 just as a cow satisfied with grazing leads the calf away (2).
 May we embrace you with perfect thoughts at least once (3,5),
 just as youthful husbands are (embraced by) their wives (4).⁸

⁶ वृषा ते वज्रं उत ते वृषा रथो (1), वृषणा हरी वृषभाण्यायुधा (2),
 वृष्णो मदस्य वृषभ त्वमीशिष इन्द्र (3), सोमस्य वृषभस्य तृष्णुहि
 (4)

⁷ प्र ते नावं न समने (1), वचस्युवं (2), ब्रह्मणा यामि सर्वनेषु (3),
 दार्धृषिः (4), कुविन्नो अस्य वचसो निबोधिषत् (5), इन्द्रमुत्सं न
 वसुनः सिचामहे (6)

⁸ पुरा संबाधात् अभि आ ववृत्स्व नो (1), धेनुः न वत्सं यवसस्य
 पिप्युषी (2), सकृत् सु ते सुमतिभिः शतक्रतो सं (3), पत्नीभिः न
 वृषणो (4), नसीमहि (5)

[*sakṛt*: at least once, at some time, (1.105.18)]

2.16.9

Same as (2.11.21).

17. Give us appropriate activities

Riṣhi: Ṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.17.1: Indra released the Ray-cows

2.17.2: He established a firm foundation for the supreme

2.17.3: Your mere presence displaced the demons

2.17.4: He grows in all ways scattering darkness

2.17.5: His powers of manifold magic (*māyā*)

2.17.6: His knowledge is superior to all others

2.17.7: I aspire for the united enjoyment of the subtle worlds

2.17.8: Give us appropriate works or activities

2.17.9: May the queen of plenty instruct the singer

Metre: 1-7, Jagatī; 8-9, Triṣṭup

2.17.1

Like the Angirasas, sing a new hymn of illumination to Indra (1).

His strengths rush upwards as in ancient times (2).

In the rapture of Soma (5),

He drove upwards all the Ray-cows in the strongholds (3,6),

which were surrounded by the strengths (of Vala) (4).¹

[*ut-īrate*: rush upwards, (5.25.7); *ḍṛmhitāni*: see (2.15.8)]

¹ तदस्मै नव्यमङ्गिरस्वत् अर्चत (1), शुष्मा यदस्य प्रतथा उदीरते (2),
विश्वा यद्गोत्रा (3), सहसा परीवृता (4), मदे सोमस्य (5), दंहितानि ऐरयत्
(6)

2.17.2

By his greatness he achieved the shaping of his perfect might (3),
to establish a firm foundation for the supreme (2).
In battles the hero spreads everywhere his body (4).
He upholds by his greatness the heaven on his head (5).
May that Indra become That (1).²

[*u* (उ): That; *parivyata: parivīta* (S); wide-extended, (4.3.2), spreads everywhere, (10.6.1); *ātirat: achieved*, (1.33.13);]

2.17.3

You created the great and the first strength (1).
You sent up the power in front of the singer of the word (2).
When you sat in your car with the horses (3),
(the demonic foes) were displaced from their places (4).
Even though they (the foes) were together (in the beginning),
they were quickly scattered in different directions (5).³

[*jīrayaḥ: swift in motion*, (3.51.5)]

2.17.4

Making all the worlds (his own) by his might (1),
he became the king and grew in all ways abundantly (2).
He spread his luminous energies over heaven and earth (3).
He pervaded everywhere (5),
scattering and wounding the darkness (4).⁴

² स भूत् उ (1), यो ह प्रथमाय धारयस् (2), ओजो मिमानो
महिमानम् आतिरत् (3), शूरो यो युत्सु तन्वं परिव्यत् (4), शीर्षाणि
द्यां महिना प्रत्यमुञ्चत (5)

³ अधाकृणोः प्रथमं वीर्यं महत् (1), यदस्य अग्रे ब्रह्मणा शुष्मम् ऐरयः
(2), रथेष्टेन हर्यश्वेन (3), विच्युताः (4), प्र जीरयः सिस्रते सध्यक् पृथक्
(5)

⁴ अधा यो विश्वा भुवनाभि मज्मना (1), ईशानकृत् प्रवया
अभ्यवर्धत (2), आत् रोदसी ज्योतिषा वह्निः आतनोत् (3), सीव्यन्
तमांसि दुर्धिता (4), समव्ययत् (5)

[*sīvyān*: scattering; *dudhitā*: wounding, (4.1.17);
pravayā: ancient (S); (occurs once);]

2.17.5

By his might Indra made the moving mountains to be firm (1).

He made the waters to work so as to flow down (2).

He fully supported the wide earth bearing all the worlds (3).

With his powers of manifold magic (*māyā*),
 he illumined the heaven and propped it up (4).⁵

[*prāchīnān*: ancient; *prāchī*: moving upward or forward, (5.28.1),
 (3.6.1);

avasran: illumined, (4.2.19);

astabhnāt: propped up, (6.8.3);

Line 4: S renders '*avasrasaḥ*' as 'falling down'. This word occurs once. Line 4 is rendered by S as, 'he propped the heaven from falling'.]

2.17.6

The father (Indra) created this universe with his hands (2),
 having the knowledge superior to that of all the peoples (3).

He of many voices (6), smote (the demon) Krivi with his Vajra (5),
 and flattened him on the ground in this earth (4).

He (Indra) is sufficient (for the protection of the world) (1).⁶

[*aram*: sufficient; *vedasaḥ*: knowledge, riches (1.89.5), (3.60.11)]

⁵ स प्राचीनान् पर्वतान् दृढत् ओजसा (1), अधराचीनम् अकृणोत्
 अपामपः (2), अधारयत् पृथिवीं विश्वधायसम् (3), अस्तभ्नात्
 मायया द्याम् अवस्रसः (4)

⁶ सास्मा अरं (1), बाहुभ्यां यं पिता अकृणोत् (2), विश्वस्मादा
 जनुषो वेदसस्परिं (3), येनां पृथिव्यां नि क्रिविं शयध्यै (4), वज्रेण
 हत्वी अवृणक् (5), तुविष्वणिः (6)

2.17.7

I aspire for the complete enjoyment of (the subtle) worlds (2),
just like a maiden growing old with her parents (1).

Prepare in me the perceptions of knowledge (3).

You are the supreme; bring (the felicities) (4).

Give me the portions for supporting the growth of bodies (5).⁷

[S interprets this verse as dealing with a maiden staying with her parents requesting them for the facilities needed in her old age. Verse (10.39.3) is similar. Hence the request is for the development of the habitations in the subtle worlds within.

māmaha: *mamaha* (pada): to grow great, (10.122.3);

upama: supreme; *amājūḥ*: one growing old;

iye: aspire; based on *iyakṣhati*: aspires, (10.11.6)]

2.17.8

O Indra, we invoke you for obtaining the enjoyments (1).

O Indra, give us the plenitude and the appropriate works (2).

Pervade us with a variety of protections (3).

O Indra, showerer, render us as men full of (subtle) possessions (4).⁸

[*aviḍḍhi*: pervade, (2.24.1), (1.110.9);

vasyasaḥ: men full of possessions, (4.2.20)]

2.17.9

Same as (2.11.21)

⁷ अ॒मा॒जूरि॑व पि॒त्रोः स॒चा स॒ती (1), सं॒मा॒नात् आ स॒दसः॑ त्वाम् इ॒ये
भग॑म् (2), कृ॒धि प्र॑के॒तम् (3), उप॑मा॒सि आ भ॑र (4), द॒द्धि भा॒गं त॒न्वो
येन॑ मा॒महः॑ (5)

⁸ भो॒जं त्वामि॑न्द्र व॒यं हु॒वेम (1), द॒दिः त्वम् इ॒न्द्र अपा॑सि वा॒जान् (2),
अ॒वि॒ड्ढी॑न्द्र चि॒त्रया॑ न उ॒ती (3), कृ॒धि वृ॑षन् इ॒न्द्र वस्य॑सो नः (4)

18. Our friendship with Indra

Riṣi: Grtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.18.1: A new movement with four ages and seven rays

2.18.2: Soma is the invoker for all humans

2.18.3: I yoke the car of Indra with a new hymn

2.18.4: Come to our yajna with your steeds

2.18.5: Your many steeds

2.18.6: Soma prepared by Shunahotra

2.18.7: Come in front answering my call

2.18.8: May our friendship with Indra be never separated

2.18.9: May the queen of plenty instruct the singer

Metre: Triṣṭup

2.18.1

A new movement is here for conquering (1).

It has four ages, seven rays and three types of speech (2).

It has ten boats conferring (the powers of) heaven to men (3).

With the impelling thoughts, they are swift (4).¹

[The new movement refers to yajna, especially yajna as a movement or pilgrimage (*adhvara*) occurring in so many places.

Yajna as a boat-journey appears in (1.99) and other verses.

ramhyā: swift, (4.1.3); *svarṣhāḥ*: *svaḥsāḥ*: conferring the powers of heaven, (1.100.13); *kasha*: speech (*vāk*) full of sweetness, (1.22.3);

sasruḥ: conquering, (3.15.5); *yuga*: age, generation;

aritra: boat, (1.46.8); *ratha*: moving, movement, (1.70.4)]

¹ प्रा॒ता र॒थो न॒वो योजि॑ स॒स्त्रिः (1), च॒तु॒र्यु॒गः त्रि॒क॒शः स॒प्त॒र॒श्मिः
(2), द॒शा॒रि॒त्रो म॒नु॒ष्यः स्व॒र्षाः (3), स इ॒ष्टि॒भिः म॒ति॒भी रं॒ह्यो भू॒त् (4)

2.18.2

This (Soma) is sufficient for the first offering (to Indra) (1).
(Sufficient) for the second and the third (offerings) (2).

Soma is the child born in different places (4),
(he) is the showerer and victorious (6).

He clings to others (i.e., the other gods) (5).²

[The word Soma does not appear here. S interprets this verse as referring to Soma or to yajna.

sachate: to cling, (4.7.11)]

2.18.3

With a new hymn made up of words of wisdom (2),

I yoke the happy car of Indra with horses ready for movement (1).

There are many wise persons here (4).

Let not other sacrificers delay (your coming here) (3,5).³

[*navena*: new; highly laudable, (*stutyarha*), (4.19.1); *atra*: here;

mo ni rīraman: not to delay, (5.53.9);

ā yai: movement, (S) (occurs once);]

² सास्मा अरं प्रथमं (1), स द्वितीयम् उतो तृतीयं (2), मनुषः स होता
(3), अन्यस्या गर्भमन्य ऊ जनन्त (4), सो अन्येभिः सचते (5), जेन्यो
वृषा (6)

³ हरी नु कं रथ इन्द्रस्य योजम् आयै (1), सूक्तेन वर्चसा नवेन (2),
मो षु त्वाम् (3), अत्र बहवो हि विप्रा (4), नि रीरमन् यजमानासो
अन्ये (5)

2.18.4

O Indra, on being invoked (3),
 come here with your two horses (1).
 Come (at other times) with your four or six horses (2).
 Come for the drink of Soma with your eight or ten (steeds) (4).
 O one strong in sacrifice, come to our pressed-Soma (5).
 Do not harm us (6).⁴

[Line 6: Indra expects the sacrifice to be perfect. Do not hurt us for possible defects in the yajna]

2.18.5

O Indra, come in front (of our yajna) with your car yoked (2,4),
 with twenty steeds or thirty or forty (1,3).
 For drinking the Soma, come here (6),
 with your well-charioted steeds, fifty or sixty or seventy (5).⁵

2.18.6

O Indra, come in front (of our yajna) (2),
 carried by hundred steeds, ninety or eighty (1,3).
 O Indra, the Soma, prepared by Shunahotra (4),
 is to be poured on all sides for your rapture (5).⁶

[*pariṣhikta*: poured on all sides, (4.1.19);

The name Shunahotra is also in (2.41.14,17)]

⁴ आ द्वाभ्यां हरिभ्यामिन्द्र याहि (1), आ चतुर्भिरा षड्भिः (2),
 हूयमानः (3), आष्टाभिर्दशभिः सोमपेयम् (4), अयं सुतः सुमख (5),
 मा मृधस्कः (6)

⁵ आ विंशत्या त्रिंशता (1), याहि अर्वाङ् (2), आचत्वारिंशता (3),
 हरिभिः युजानः (4), आ पञ्चाशता सुरथेभिः इन्द्र आषष्ट्या संस्त्या
 (5), सोमपेयम् (6)

⁶ आ अशीत्या नवत्या (1), याहि अर्वाङ् आ (2), शतेन हरिभिः
 उह्यमानः (3), अयं हि तै शुनहोत्रेषु सोम इन्द्र (4), त्वाया परिषिक्तो
 मदाय (5)

2.18.7

O Indra, come in front (in response to) my wisdom-words (1).
 Establish all the horses under the yoke (2).
 You are invoked in many places (3).
 O hero, (come and) became rapturous in this Soma-offering (4).⁷
 [*vishvā*: all; *dhuri*: under the yokes, (3.6.6);
dhiṣhe: establish, (1.70.5)]

2.18.8

Never may we be separated in our friendship with Indra (1).
 May we milk his (Indra's) power of discrimination (2).
 May we be under the supreme protection of his arms (3).
 May we be victorious in every occasion (4).⁸
 [Line 1: Recall a similar passage in (1.94) of addressed to Agni.
 "May we not suffer separation in your friendship" *sakhye mā*
riṣhāmā vayam tava']

2.18.9

Same as (2.11.21)

19. Indra and Birth of Sun

Riṣi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakaḥ

2.19.1: Established abodes for gods and singers

2.19.2: Delight in rivers flow like birds to their nests

2.19.3: Gave birth to Sun, makes perfect the manifestation

2.19.4: For unyielding thinker, he gives many gifts

2.19.5: Etasha gave an inestimable gift

⁷ मम ब्रह्मेन्द्र याहि अच्छा (1), विश्वा हरी धुरि धिष्वा रथस्य (2),
 पुरुत्रा हि विहव्यो बभूथ (3), अस्मिन् शूर सर्वने मादयस्व (4)
⁸ न म इन्द्रेण सख्यं वि यौषत् (1), अस्मभ्यम् अस्य दक्षिणा दुहीत
 (2), उप ज्येष्ठे वरूथे गर्भस्तौ (3), प्रायेप्राये जिगीवांसः स्याम (4)

2.19.6: Demons Shushṇa, Ashusha under Kutsa's control

2.19.7: Seven kinds of felicities

2.19.8: Ḡṛtsamada seers have carefully crafted this hymn

2.19.9: May the queen of plenty instruct the singer

Metre: Triṣṭup

2.19.1

For his rapture, Indra has drunk the Soma-food (1),
which is delightful and pressed by thinkers (2).
The ancient Indra growing by the rapture (3),
has established the abodes for the gods,
and for the singers offering their wisdom-utterances (4).¹

[*pradivi*: ancient; *naraḥ*: gods; leaders; *andhāsa*: Soma-food;
prayasā: delight, (1.71.3); *manīṣiṇaḥ*: thinkers, (1.13.5);
brahmanyanta: singers offering the wisdom utterances;]

2.19.2

Indra, being rapturous with the sweet Soma (1),
and having Vajra in his hands (2),
has rent asunder Ahi who covered the waters (3).
The delight in the rivers flows in front (towards the ocean) (4),
like the birds towards their nests (5).²

[*svasarāpi*: cow-stall, nest, (1.3.8);

prayāmsi: delight; things of delight, (3.2.1);

Line 2: *vajrahasta*: (alt.): having arms as powerful as Vajra;]

¹ अपायि अस्य अन्धसो मदाय (1), मनीषिणः सुवानस्य प्रयसः
(2), यस्मिन्निन्द्रः प्रदिवि वावृधान (3), ओको दधे ब्रह्मण्यन्तश्च नरः
(4)

² अस्य मन्दानो मध्वो (1), वज्रहस्तो (2), अहिम् इन्द्रो अणोवृत्तिं
वृश्चत् (3), प्र यत् वयो न स्वसराणि (4), अच्छा प्रयांसि च नदीनां
चक्रमन्त (5)

2.19.3

The mighty Indra, impelled the floods of waters (1,2),
in front towards the ocean, he the Vṛtra-killer (3).
He gave birth to the Sun, found the (hidden) Ray-cows (4).
He makes perfect the manifestation of things,
by the light of the days (5).³

[Giving birth to Sun, dawn is mentioned earlier in (2.12.7). It is also in (6.30.5), (7.76.4) and other mantrās. The release of the hidden Ray-cows is related to the release of Dawn in (1.62.7). (6.30.5) relates that the release of the waters stopped by Vṛtra, and the recovery of Sun are parts of the same event.

aktunā: lights, (2.10.3); *sādhāt*: makes perfect, (3.1.23);
vayunāni: the manifestation of things, (6.15.10);
aṇabhiḥ: floods, (4.3.12); *māhināḥ*: mighty, (3.7.5);]

2.19.4

For the unyielding thinker, Indra gives many (gifts) (1).
For the (sake of) sacrificer, he kills Vṛtra (2).
Among the contenders in the recovery of the (hidden) Sun (4),
he becomes the ever-moving coordinator among the gods (3).⁴
[*dāshuṣhe*: giver; performer of sacrifice, the highest gift is giving oneself in service.

atasāyya: ever-moving, coordinating, (3.7.3); *nṛhya*: gods;
apratīnī: unyielding, (4.17.19).

Line 4: The recovery of Sun and the recovery of Ray-cows are closely related. (2.24.3) (in this book) describes Bṛhaspati as breaking the demon Vala and releasing the cows and making the

³ स माहि॒न इन्द्रो॑ (1), अ॒णो॑ अ॒पां प्रैर॑यत् (2), अ॒हि॒हा अ॒च्छा॑
समु॒द्रम् (3), अ॒र्जन॑यत् सूर्यं वि॒दद् गा॑ (4), अ॒क्तु॒ना अ॒ह्नां व॒यु॒ना॒नि
सा॒धत् (5)

⁴ सो अ॒प्र॒ती॒नि॒ मन॑वे पु॒रु॒षि॒ इन्द्रो॑ (1), दा॒शत् दा॒शु॒षे ह॒न्ति॑ वृ॒त्रम् (2),
स॒द्यो यो नृ॒भ्यो अ॒त॒सा॒य्यो भू॒त् (3), प॑स्पृ॒धा॒नेभ्यः॑ सूर्य॑स्य सा॒तौ (4)

Sun-world (*svar*) visible. In this mantra there is also the mention of the release of the streams of bliss or honey. In (1.62), Indra with the help of Navagva and Dashagva seers, (a class of Angirasa seers) breaks Vala and releases the cows and the Dawn. In (3.39.5) Indra with the Angirasa seers releases the Ray-cows and found the Sun dwelling in darkness. The line 4 here states that Indra was the coordinator among the various gods and *ṛiṣhis* in achieving victory in this great event.]

2.19.5

Etasha gave a gift of secret and inestimable felicity to Indra (4,6), such as a portion (of the ancestral treasure) (5). Hence lauded by this mortal (3), and accepting his Soma (1), The God Indra humbled (another mortal) who had the power of (the God) Sūrya (2).⁵

[Indra humbling the Sun-god Sūrya is not explainable. Hence Sūryam in line 2 refers to some mortal having (some) power of Sūrya. This usage is common. Indra humbles one mortal on behalf of another; Note *devaḥ* in line 2 refers to Indra.

dashasyan: making a gift, (7.5.7)]

2.19.6

The luminous Indra rendered (1), (the demons) Shuṣṇa, Ashuṣha and Kuyava, to be under the control of his charioteer Kutsa (2). For the sake of Divodāsa (3), Indra shattered the ninety-nine subtle cities of Shambara (4).⁶

⁵ स सु॒न्व॒त (1), इन्द्रः सूर्य॑म् आ दे॒वो रि॑ण॒ङ् (2), म॒र्त्या॑य॒ स्त॒वान् (3), आ यद् र॒यिं गु॒हत् अ॒वच॑म् अस्मै॒ भर॑त् (4), अंशं॒ न (5), ए॒त॒शो द॒श॒स्यन् (6)

⁶ स र॑न्धयत् स॒दिवः (1), सा॒र॒थ॒ये शु॒ष्णम॑शु॒षं कु॒य॒वं कु॒त्सा॑य (2), दि॒वो॒दा॒साय॑ (3), न॒व॒तिं च॒ न॒वेन्द्रः॒ पुरो॑ व्यै॒रत् श॑म्बरस्य (4)

2.19.7

Seeking the plenitude and the inspired knowledge (2),
we, by ourselves offer the utterances to you Indra (1).

May we possess the felicities of seven kinds (3).
Make the undivine hurter to bow down using your Vajra (4).⁷

[*sāptani*: felicities of seven types, (1.20.7);

āshuṣhāṇāḥ: desiring to possess, (4.1.13);

ahema: offer (S); *uchatham*: utterances, (1.73.10);

vājayantaḥ: seeking plenitude, (8.11.9);

piyoḥ: one who hurts (S); name of a demon;

Seven: Rig Veda always mentions the seven planes or worlds in

several mantrās such as (10.122.3) (*saptadhāmāni*), (10.8.4), (10.13.5).

Sevenfold praise, (10.32.4); seven goals, (10.5.6); Seven-headed

thought, (10.67.1); seven invokers, (10.35.10); seven mothers,

(10.107.4), seven-rayed thought, (10.47.6); seven ṛishis, (10.130.7),

(10.71.3); seven rivers, (10.67.12); seven sheaths, (10.90.5); seven

shining sisters, (10.5.5). See also (2.2.10).

Line 3: *āshuṣhāṇā*: 'desiring to possess', (4.1.13), (4.2.14) (SA). S gives

several different meanings to this word in its different occurrences.

Here he renders it as, 'one enjoying in eating'.

Line 4 is also in RV (1.174.8)]

2.19.8

O hero, Ḡṛtsamada ṛishis crave for your safeguard (1,3).

They have crafted this new hymn (as carefully as) manifesting
things or knowledge (2,4).

From you, the singers of the wisdom have obtained (5,7),

fresh impulsion, strength, happy abode and bliss (6).⁸

⁷ ए॒वा तं इन्द्र॑ उच॒थम् अहे॑म (1), श्र॒व॒स्या न त्म॑ना वा॒जय॑न्तः (2),

अ॒श्या॒म तत् सा॑प्त॒म् आ॒शुषा॑णा (3), न॒नमो॑ वधुः अ॒दे॒वस्य॑ पी॒योः (4)

⁸ ए॒वा तै॑ गृ॒त्सम॑दाः शू॒र (1), म॒न्म (2), अ॒व॒स्य॒वो (3), न व॒युना॑नि

त॒क्षुः (4), ब्र॒ह्म॒ण्यन्त॑ इन्द्र॒ ते (5), न॒वीय॑ इ॒षमूर्जं॑ सु॒क्षितिं॑ सु॒स्रम् (6),

अ॒श्रुः (7)

[*manma*: thought, (4.3.5); *navīya manma*: new hymn or new thought;
ashyuh: to enjoy (1.73.5); to possess, (1.73.9);
sukshitim: happy abode, (6.2.1); happy worlds, (10.20.10);
brahmanyanta: see (2.19.1);
navīyaḥ: fresh, (1.12.11); worshipful one (Indra) (S);]

2.19.9

Same as (2.11.21)

20. Gods assign strength to Indra

Riṣi: Ṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.20.1: May you be aware of our good qualities

2.20.2: You are the lord and armour for the giver of offerings

2.20.3: Yajamāna labours at work, expresses the truth

2.20.4: The recent seekers of the word

2.20.5: Indra, Uṣhas and Sun

2.20.6: He, the supreme doer of works stays high up overseeing

2.20.7: The army of hostile women

2.20.8: Gods have assigned Indra with a strength forever

2.20.9: May the queen of plenty instruct the singer

Metre: Triṣṭup

2.20.1

(O Indra) we bring you wideness (or wide expansion) (2),

just as one desirous of plenitude brings a chariot (3).

We wise singers (laud you) with flaming thinking (4).

From the gods and beings like yourself we desire bliss (5).

O Indra, be aware of our wideness (1).¹

[*vayaḥ*: wideness, (1.140.9), wide expansion, (10.46.10);

vipanyavaḥ: wise singers, (5.43.14);

¹ वयं ते वयं इन्द्र विद्धि षु णः (1), प्र भरामहे (2), वाजयुः न रथम् (3),
 विपन्यवो दीध्यतो मनीषा (4), सुमम् इयक्षन्तः त्वावतो नृन् (5)

dīdhyat: flaming, (7.10.1); illuminating, (10.122.6)
Line 1: be aware of our wideness and our other good qualities in us]

2.20.2

O Indra, guard us with your protections (1).
You protect your seekers from the attacks (of the hostiles) (2).
You are the lord and the armour for the giver of offerings (3):
By means of appropriate true thoughts,
you protect (the singer) coming to you with the offerings (4).²

[*abhi nakṣhati*: to come; to serve with offerings (S, Yāska);
tvāyava: those who desire you, (10.91.9); your seekers;
itthādhiye: one who has the true thought, (4.11.3);
abhiṣṭibhiḥ: attacks, (8.19.20)]

2.20.3

May the youthful Indra, be our protector and also of all men (1,3).
Everyone calls him friend, benignant helper (2).
(Indra with his protections) leads the yajamāna (6).
The seeker labours at the work expressing (the truth) (4);
(he) makes the offering to mature,
he speaks forth in praise (of Indra) (5).³

[*shashamānam*: to labour at the work, (3.18.4)
johūtra: one to whom must rise the call, (2.10.1);
pachantam: who makes the offering to mature, (2.12.14)
shivaḥ: benignant; auspicious;
Lines (4, 5): Same as some lines in (2.12.14).]

² त्वं न इन्द्र त्वाभिः ऊ॒ती (1), त्वा॒य॒तो अ॒भिष्टि॒पासि॒ जनान् (2),
त्वम् इ॒नो दा॒शुषो॑ व॒रूता (3), इ॒त्था-धीः॑ अ॒भि यो नक्ष॑ति त्वा (4)

³ स नो॑ यु॒वा इन्द्रो॑ (1), जो॒हूत्रः॑ स॒खा शि॒वो (2), न॒राम॑स्तु पा॒ता (3),
यः शंस॑न्तं॒ यः श॑श॒मान॑मू॒ती (4), प॒चन्तं॑ च स्तु॒वन्तं॑ च (5), प्र॒णेष॑त्
(6)

2.20.4

I proclaim Indra and laud him with hymns (1),
from whom in ancient times (the seekers) obtained,
the increasings and the power to hurt the foes (2).

While journeying,

may he fulfil the desires for felicities of the human beings (3,5),
who are the recent seekers of the word (4).⁴

[*iyānaḥ*: journeying, (5.22.3);

shāshaduḥ: hurting the foes, (1.33.13)]

2.20.5

Taking pleasure in the utterances of the Angirasa seers (1),
impelling them (Angirasas) in their search for the Ray-cows (3),
you have fulfilled their prayer, O Indra (2).

You took away (the radiance of) Uṣhas by means of the Sun (4).
Lauded, you destroyed the ancient cities of the Ashna (5).⁵

[Line 3: Uṣhas represents the beginnings of the revelation of knowledge given to an aspirant. Clearly this knowledge is not complete and mixed up with the prejudices of the ordinary mind. Sūrya represents the complete knowledge; with the rise of Sun within man, there is no need for this knowledge and hence Indra takes away this incomplete knowledge. See also (2.15.6).

tūtoḥ: increased (S), (6.26.4);

muṣṇan: take away (occurs once)]

४ तमुं स्तुष॒ इन्द्रं॑ तं गृणी॒षे (१), यस्मिन् पुरा॑ बा॒वृधुः॑ शा॒श॒दुश्च॑ (२),
स वस्वः॑ का॒मं पी॒परत् इ॒यानो॑ (३), ब्र॒ह्मण्य॑तो नू॒तनस्य॑ (४), आयोः॑
(५)

५ सो अङ्गिर॑साम् उ॒चथा॑ जुजुष्वान् (१), ब्रह्मा॑ तू॒तोत् इन्द्रो॑ (२),
गा॒तुमि॒ष्णन् (३), मु॒ष्णन् उ॒षसः॑ सूर्ये॑ण (४), स्त॒वान् अ॒श्रस्य॑ चि॒त्
शि॒श्रथत् पू॒र्व्याणि॑ (५)

2.20.6

May Indra, the luminous one with inspired knowledge (1),
the supreme doer of works (3),
stay high up (overlooking the welfare of) all human beings (2).
He is the overcomer of foes (5).
May Indra with his own self-law (7),
bring down the head of the aggressive dasa-foe dear (to him) (4,6).⁶
[*arshasānasya*: aggressive; those who enjoy hurting, (1.130.8) (S);
priyam shira: head dear (to the dāsa-foe)]

2.20.7

Indra, the killer of Vṛtra, the destroyer of cities (1,3),
scattered the hostile women (4),
born in the wombs of ignorance (2).
For the thinker, he created the earth and the works (5).
May Indra fulfil forever the expressions of the yajamāna (6).⁷
[*satrā*: forever; *dāsiḥ*: hostile women;
shamsam: expressions (of need), desires;
apah: works, waters;]

2.20.8

For winning the waters (2),
the gods have assigned Indra with a strength forever (1).
They have placed the Vajra in his hands (for the task) (3).
Having slain (Vṛtra) and other dasyus (4),
he destroyed their strong cities (5).⁸

⁶ स ह श्रुत इन्द्रो नाम देव (1), ऊर्ध्वो भुवन् मनुषे (2), दस्मर्तमः (3),
अव प्रियम् अर्शसानस्य (4), साह्वान् (5), शिरो भरत् दासस्य (6),
स्वधावान् (7)

⁷ स वृत्रहा इन्द्रः (1), कृष्णयोनीः (2), पुरंदरो (3), दासीः ऐर्यंद् वि (4),
अर्जनयत् मनवे क्षाम् अपश्च (5), सत्रा शंसं यर्जमानस्य तूतोत् (6)

⁸ तस्मै तवस्यं अनु दायि सत्रा इन्द्राय देवेभिः (1), अर्णसातौ (2),
प्रति यदस्य वज्रं बाह्वोः धुः (3), हत्वी दस्यून् (4), पुर आर्यसीः नि
तारीत् (5)

[Lines 1,2 here are similar to that in (6.25.8);
arṇasātau: winning of the waters, (1.63.6)]

2.20.9

Same as (2.11.21).

21. Helps without being asked

Riṣhi: Gṛtsamadaḥ Bhārgavaḥ Shaunakah

2.21.1: He is the conqueror of the Sun-world

2.21.2: With prostrations of surrender, speak about Indra

2.21.3: He is the benefactor of all men

2.21.4: Helps without being asked and is sublime

2.21.5: Path of yajna to cross the waters

2.21.6: Establish in us the knowledge of discernment

Metre: 1-5, Jagatī; 6, Triṣṭup

2.21.1

He is the conqueror of all worlds, of riches, of Sun-world (1).

(He is) ever-victorious, victorious over gods and men,
 and conqueror of fertile lands (2).

He is the winner of Ray-cows, life-energies and waters (3).

Bring the rapturous Soma to Indra, the lord of sacrifice (4).¹

[*haryatam*: luminous, rapturous; *satrājite*: ever-victorious, (8.98.4);

urvarāsu: fertile lands, (1.127.6)]

¹ विश्वजिते धनजिते स्वर्जिते (1), सत्राजिते नृजिते उर्वराजिते (2),
 अश्वजिते गोजिते अब्जिते (3), भर इन्द्राय सोमं यजताय हर्यतम्
 (4)

2.21.2

Speak about Indra with prostrations of surrender (6).
 You, the destroyer, master all with your being (1).
 You conquer the riches of foes; you are invincible (2).
 You are forceful to conquer, ordainer of things (creator) (3).
 You are all-adorable, carrier of the offerings (or word) (4).
 (You are) ever-victorious; you are invulnerable (to any force) (5).²

[*sahamānam*: one forceful to conquer (5.25.9);
abhibhuḥ: master with your being, (8.97.8, 8.98.2);
vahnayaḥ: carriers, (3.6.2);
dustarīṭave: invulnerable (to any force) (6.1.1);]

2.21.3

I proclaim the mighty and heroic deeds of Indra (6).
 He is ever-victorious and the benefactor of all men (1).
 He overthrows the strong, and casts down the foe (2).
 He the warrior; takes pleasure in his full might (3).
 He grants the desirables, is subduer of enemies (4).
 He is obtained by hymns (5).³

[Line 4: *ārītaḥ*: one obtained by hymns, (1.101.4), (Yāska); grants refuge (S)
ukṣhitaḥ: full might, (5.6.7)]

² अ॒भि॒भुवै॑ अ॒भि॒भ॒ङ्गाय॑ (1), व॒न्व॒ते अ॒षा॒ळ्हाय॑ (2), स॒ह॒मा॒नाय॑ वे॒धसे॑ (3),
 तु॒वि॒ग्रये॑ व॒ह्नये॑ (4), दु॒ष्ट॒री॒तवे॑ स॒त्रा॒सा॒हे (5), न॒म॒ इ॒न्द्रा॒य वो॒चत॑ (6)
³ स॒त्रा॒सा॒हो ज॒न॒भ॒क्षो॑ (1), ज॒न॒स॒हः च्य॒व॒नो॑ (2), यु॒ध्मो॑ अ॒नु
 जोष॑मु॒क्षि॒तः (3), वृ॒त॒च॒यः स॒ह॒रिः वि॒क्षु॑ (4), आ॒रि॒त (5), इ॒न्द्र॒स्य वो॒चं
 प्र॒ कृ॒ता॒नि वी॒र्या॑ (6)

2.21.4

He offers help without being asked (1);
 He is mighty, slayer of evil-ones, profound, sublime (2),
 and has the knowledge of seer-wisdoms (3).
 He impels one praying for riches (4);
 (he is) the enfeebler of foes, firm of body and is wide (5).
 Indra doing the perfect sacrifice (6),
 brought to birth the dawns and the svar (7).⁴

[*anānuda* (pada-pāṭha): offers help without being asked, (10.38.5);
 the sole one without any followers, (1.53.8) (KS);
anudaḥ: followers, assistants; (KS);

ṛshavaḥ: sublime, (3.5.5, 3.5.7), mighty one;

radhra: one praying for riches, (7.56.20);

Line 4: It is one of the great deeds of Indra mentioned in many mantrās.]

2.21.5

The aspiring thinkers urge their thoughts to him (2).
 They discovered the path of yajna to cross the waters (1).
 Desiring protection they chanted and went within meditation (3);
 they obtained the riches from Indra by urging their hymns (4).⁵

[*ushija*: those aspiring for Indra;

ni sada: going within, meditating;

abhisvara: chanting;

vividre: discovered, (6.27.1)]

⁴ अ॒नानु॒दो (1), वृ॒षभो॒ दो॒र्धतो॒ व॒धो ग॑म्भीर ऋ॒ष्वो (2),

अस॑मष्टकाव्यः (3), र॒ध्र॒चो॒दः (4), श्रथ॑नो वी॒ळितः॑ पृथुः (5), इन्द्रः

सुय॑ज्ञ (6), उ॒षसः॑ स्व॒र्जनत् (7)

⁵ य॒ज्ञेन॑ गा॒तुम् अ॒सुरो॑ विवि॒द्रे (1), धि॒यो हि॒न्वा॒ना उ॒शिजो॑

मनी॑षिणः (2), अ॒भि॒स्वरा॑ नि॒षदा॑ गा अ॒व॒स्यव॑ (3), इन्द्रे॑ हि॒न्वा॒ना

द्रवि॑णानि आशत (4)

2.21.6

O Indra, establish in us the supreme riches (1),
and the knowledge of discrimination which is felicitous (2).
(Grant us) the nourishing riches which do not hurt our bodies (3),
the sweet speech and the happy days (4).⁶
[*chittim*: knowledge, (4.2.11); *dakṣha*: discernment, (2.1.11);
sudinatve: happy, (3.8.5);
draviṇāni: riches, that which flow; the Vedic sages understood that
riches are forces in motion.]

22. His divine will and perfect might

Riṣhi: Ṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.22.1: Drinks Soma with Viṣṇu

2.22.2: With his perfect might, he destroyed Krivi

2.22.3: Supports the universe with his divine will

2.22.4: Supreme work done for the good of all

Metre: 1, Aṣṭī (16/16/16/8/8); 2-3, Atishakvarī (16/16/2/8/8);

4, Atishakvarī or Aṣṭīḥ

[Note the repetition of lines (7) and (8) in the first three mantrās.
The meaning is interesting.]

‘इन्द्र श्रेष्ठानि द्रविणानि धेहि (1), चित्तिं दक्षस्य सुभगत्वम् अस्मे
(2), पोषं रयीणाम् अरिष्टिं तनूनां (3), स्वाद्मानं वाचः सुदिनत्वम्
अहाम् (4)

2.22.1

The most powerful Indra, the showerer (2),
 drinking along with Viṣṇu the Soma (4),
 as much as possible, becomes satisfied in the rites (1,3).
 The Soma has made Indra rapturous (5),
 to perform great and far-reaching deeds (6).
 May that divine (Soma) pervade the divine (Indra) (7).
 May the true Soma pervade the true Indra (8).¹

[This mantra is in SV (457); SV (1486); AV (20.95.1);

trikadruka: denotes three rites namely *jyoti* (illumination), *gauḥ* (rays) and *āyuh* (life), (KS in 1.32.3).

saschat: pervade

Line 2: *yavāshira*: the Soma drink mixed with the grain (*yava*);
 esoterically *yava* represents knowledge in the physical mind; *āshira*:
 infusions; they are of three types, associated with *go* (milk of
 knowledge), *dadhi* (curds) and *yavas* (grain) representing the rays
 of knowledge, subtle intellect and the dense external knowledge,
 (5.51.7).]

¹ त्रिकद्रुकेषु (1), महिषो यवाशिरं तुविशुष्मः (2), तृपत् (3), सोमम्
 अपिबत् विष्णुना सुतं यथावशत् (4), स ई ममाद् (5), महि कर्म कर्तवे
 महामुरुं (6), सैनं सश्वत् देवो देवं (7), सत्यम् इन्द्रं सत्य इन्द्रुः (8)

2.22.2

He with his fury of blaze and perfect might (1),
 he has overcome in battle, (the demon) Krivi (2).
 He filled the heaven and earth (with his light and might) (3).
 He grew in might (by the Soma delight) (4).
 (One part of the Soma) he took to himself (5).
 He distributed to the gods (the other half) (6).
 May that divine (Soma) pervade the divine (Indra) (7).
 May the true Soma pervade the true Indra (8).²

[This is also in Sāma Veda (1488).

viṣhi: fury of blaze, (5.8.5); flaming energy, (1.71.5);

majmanā: in might, (8.103.2);]

2.22.3

Being born with the (divine) will, along with the might (1),
 you desire to support (the universe) (2).
 (Born) along with the hero-strengths and becoming grown (3),
 you conquer those who hurt (4).
 O wide-seeing one, you give (5),
 to the adorer the desired riches and the achievements (6).
 May that divine (Soma) pervade the divine (Indra) (7).
 May the true Soma pervade the true Indra (8).³

[This mantra is in Sāma Veda (1487);

vicharṣaṇiḥ: all-seeing, who accomplishes all our tasks, (9.44.3),
 (9.48.5). *charṣh* or *char* indicate the sense of action and movement
 (SA);

ojasa: perfect might;]

² अध॒ त्विषी॑माँ अ॒भि ओज॑सा (1), क्रि॒वि॑ यु॒धा अभ॑वत् (2), आ रोद॑सी
 अपृ॑णत् (3), अस्य॑ म॒ज्मना॑ प्र वा॒वृधे॑ (4), अध॑त्त॒ अन्यं॑ ज॒ठरे॑ (5), प्रेम॑
 अरि॑च्यत् (6), सै॒नं स॑श्चत् दे॒वो दे॒वं (7), स॒त्यम् इन्द्रं॑ स॒त्य इन्द्रुः॑ (8)

³ सा॒कं जा॒तः क्र॑तु॒ना सा॒कमो॑जसा (1), वव॑क्षिथ (2), सा॒कं वृ॒द्धो
 वी॒र्यैः॑ (3), सा॒सहि॑र्मृ॒धो (4), वि॒चर्ष॑णिः दा॒ता (5), राधः॑ स्तु॒वते
 का॒म्यं वसु॑ (6), सै॒नं स॑श्चत् दे॒वो दे॒वं (7), स॒त्यमिन्द्रं॑ स॒त्य इन्द्रुः॑ (8)

2.22.4

O Indra, the supreme work done by you in ancient days (2),
was for the good of mankind and well-known (1),
deserving of renown in heaven (3).

You released the waters (5),

by hurting the life (of evil enemies) with your godly might (4).

By (your) might you defeated the undivine foe (6).

The lord of thousand willings gives the impellings and strength (7).⁴

[This mantra also in Sāma Veda (466).

naryam: good of mankind;

tyat apaḥ: that work; *pra ariṇā*: forcefully released, (3.3.11);

riṇato: hurting (S);

nṛta: one who delights all;]

⁴ तव॒ त्यत् न॒र्यं नृ॒तो अपं॑ (1), इन्द्र॒ प्रथ॑मं पू॒र्व्यं (2), दि॒वि प्र॒वाच्यं॑
कृ॒तम् (3), यद्दे॒वस्य॒ शर्व॑सा प्र अ॒रि॒णा असुं॑ (4), रि॒णन्न॑पः (5), भुव॒द्
विश्व॑म् अ॒भि आ दै॒वम् ओज॑सा (6), वि॒दादूर्जं॑ श॒तक्र॑तुः वि॒दात्
इष॑म् (7)

Section 3: Gaṇapati, Bṛhaspati and Brahmaṇaspati; Sūktās (22-26)

2.23: Gaṇapati desires our welfare

2.24: Brahmaṇaspati sustains all, the low one and the noble

2.25. Powers given to his allies

2.26. Worship him with light

23. Gaṇapati desires our welfare

Riṣhi: Gṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.23.1: Gaṇapati causes the hearing of the supreme inspiration

2.23.2: You give rise to mantrās like the Sun his rays

2.23.3: You stand in the car of truth, dispersing revilers

2.23.4: You protect persons by the right leading

2.23.5: Your worshipper is not harmed by calamities

2.23.6: We adore you with the thoughts of your laws

2.23.7: You make the paths easy for the birth of gods in us

2.23.8: You desire our welfare and speak on our behalf

2.23.9: Destroy the foes who do not want to work

2.23.10: You are our ally

2.23.11: The sole one without any followers; you are the truth

2.23.12: To face the wrath of evil-persons and the arrogant

2.23.13: He overturns our foes as if they are cars

2.23.14: O Bṛhaspati, manifest your well-known (hero-strength)

2.23.15: Luminous wealth full of will-power

2.23.16: Deliver us not to those who harm

2.23.17: You free devotee from all debts

2.23.18: The hill hiding the Ray-cows parted asundar

2.23.19: May you become aware of our hymn

Metre: 1-14, 16-18, Jagatī; 15, 19, Triṣṭup

[This sūкта has 19 mantrās, dedicated jointly to both Bṛhaspati and Brahmanaspati. However the *anukramaṇi* assigns the mantrās 1,5,9,11,17,19 to Brahmanaspati because that name appears in these mantrās. Similarly the remaining namely 2-4, 6-8, 10, 12-16, 18 to Bṛhaspati for the same reason.

The first mantra is the most popular in the Vedic literature; it is recited in the beginning of almost every ritual, addressed to Gaṇapati. This word Gaṇapati occurring in (2.23.1) is regarded as a synonym for Brahmanaspati by many. It also occurs in (10.112.9).

As indicated in the brief view on these two gods Bṛhaspati and Brahmanaspati given in pages (xiv-xvi), many are their functions. If we peruse the titles assigned for these mantrās given in the sūktās 23-26, most of them deal with the protection of the devotee from the hostile forces and the guidance or leading given to the devotee. The protection needed is expressed in many ways. The god is said to be our ally (2.23.10, 2.25). He desires our welfare and speaks on our behalf to the other gods. Mantrās 2 and 17 specifically mention Brahmanaspati giving rise to mantrās like the Sun his rays; he is seer of every Sāma mantra.

The mantra 11 clearly states that he is the sole one without followers (*anānudaḥ*) and he is the truth (*satya*).

The release of the Ray-cows stolen by demons is alluded to only in one mantra, 18.]

2.23.1

We invoke you Gaṇapati,
leader of the host (of mantrās) (1),
a superb seer among seers (2),
He causes the hearing of the supreme inspiration (3).
He is the supreme King of the (potent) word (mantra) (4),
and the master of the soul (5);
may He hear us (6);
may He be seated on the seat within with his protections (7).¹

¹ गुणानां त्वा गुणपतिं हवामहे (1), कविं कवीनाम् (2),
उपमश्र्वस्तमम् (3), ज्येष्ठराजं ब्रह्मणां (4), ब्रह्मणस्पतं (5), आ नः
शृण्वन् (6), ऊतिभिः सीद सादनम् (7)

[Also in TS (2.3.14.14);

gaṇānām: host of mantrās; note Brahmanaspati has no followers as stated in (2.23.11).

upamam: highest; supreme, (10.5.6);

āsīda: seated; *sādanam*: seat (within);

brahmaṇām: of the word, (2.1.3);

ūtibhiḥ: that which increases us;

brahmanaspati: the master of the soul, (2.1.3);

ūtibhiḥ: protection; increasings;]

2.23.2

O Bṛhaspati, conscious thinker (2),

through your all-mightiness (1),

the gods have obtained their sacrificial portions (3).

Just as the great Sun generates (and spreads) all the rays of light (4),
you give rise to the mantrās (or Words) (5).²

[*usra*: rays; *asurya*: all-mightiness, (5.10.2)]

2.23.3

Having dispersed both the revilers and darkness (1),

you stand in the luminous car of truth (2).

O Bṛhaspati, (the car is) formidable, humiliator of foes (3),

killer of Rakṣhasās, cleaver of places hiding the knowledge,

and knows the svar-world (4).³

[The epithets in lines 3 and 4 refer both to the car and Bṛhaspati;

gotrabhit: breaker of the pen of (hidden) Ray-cows; occurs in (6.17.2, 10.103.6); *parirāpaḥ*: *pari-rapaḥ* (pada): revilers, (2.23.14);]

² देवाश्चित् ते असुर्यं (1), प्रचेतसो बृहस्पते (2), यज्ञियं भागमानशुः
(3), उस्त्रा इव सूर्यो ज्योतिषा महो विश्वेषामित् (4), जनिता
ब्रह्मणामसि (5)

³ आ विबाध्यां परिरापः तमांसि च (1), ज्योतिष्मन्तं रथम् ऋतस्य
तिष्ठसि (2), बृहस्पते भीमम् अमित्रदम्भनं (3), रक्षोहणं गोत्रभिदं
स्वर्विदम् (4)

2.23.4

You guide persons by the right leading (1),
and protect them, O Bṛhaspati (2).

The giver who offers himself is not touched by evil (3).

You burn the haters of the Word (4).

You smite the angry demon-foes (5);
such is your mightiness (6).⁴

[*amho*: evil, sin, sorrow; *manyumīh*: smite the angry demon foes or their knowledge, (1.100.6) (KS); *sunīti*: right leading]

2.23.5

O Brahmaṇaspati, O strong protector (5),
the person whom you protect, will not be harmed by robbers (2,4);
(not harmed by) sin or calamities and hostile forces (1).

You drive away all the injurious things (3).⁵

[*sugopā*: strong protector, (5.38.5); *titiruh*: overcome, (1.33.9);

dvayāvinaḥ: those who rob in both ways, (directly and indirectly),
(1.42.4);]

⁴ सुनीतिभिः नयसि (1), त्रायसे जनं (2), यस्तुभ्यं दाशान्न तमंहो
अश्रवत् (3), ब्रह्मद्विषस्तपनो (4), मन्युमीः असि (5), बृहस्पते महि
तत् तै महित्वनम् (6)

⁵ न तम् अंहो न दुरितं कुतश्चन न अरातयः (1), तितिरुः न
द्वयाविनः (2), विश्वा इदस्मात् ध्वरसो वि बांधसे (3), यं सुगोपा
रक्षसि (4), ब्रह्मणस्पते (5)

2.23.6

You are our protector, maker of our paths (1);
you are all-seeing (2).

We adore you with the thoughts of your laws of working (3).

O Bṛhaspati, for him who practices deceit against us (4),
may his own malice become powerful and destroy him (5).⁶

[*harasvatī*: become powerful (S), (occurs once);

vichakṣhaṇaḥ: all-seeing; clear-seeing;

vrata: (your) laws of working, (2.8.3), (2.5.4)]

2.23.7

O Bṛhaspati, turn away from our path (4),
the arrogant person, wolf-demon and hostile forces (3).

They want to injure us (1).

We are sinless (peaceful) (2).

Make our paths easy for the birth of gods in us (5).⁷

[*vṛka*: wolf; the demon force which tears the forces of good and
truth; *apavartaya*: turn away (from our path);

sānuka: arrogant; *devavīṭaye*: birth of gods in us;]

६ त्वं नो गोपाः पथिकृत् (1), विचक्षणः (2), तव व्रताय मतिभिः
जरामहे (3), बृहस्पते यो नो अभि ह्वरो दधे (4), स्वा तं मर्मर्तु
दुच्छुना हरस्वती (5)

७ उत वा यो नो मर्चयात् (1), अनागसो (2), अरातीवा मर्तः
सानुको वृकः (3), बृहस्पते अप तं वर्तया पथः (4), सुगं नो अस्थै
देववीतये कृधि (5)

2.23.8

We invoke you who protects our bodies (1).

You defend us from calamities (2).

You speak on our behalf,

your desire is towards us (our welfare) (3).

Destroy the censurers of gods (4).

May not one with sinful impulsions attain the higher bliss (5).⁸

[*dureva*: *duḥ eva*: one with sinful or evil impulsions, (6.16.31, 10.87.18); *ut-taram*: higher (state), (6.16.17);

asmayuh: one having desire towards us, (7.15.8), (8.19.7);

nashat: reach, (5.4.11); *mā ut nashan*: not attain, not climb;]

2.23.9

You increase us perfectly with your powers (1).

You give the desired riches through (appropriate) persons (3).

Destroy (the foes) who do not want to work (7),

and want to prevail against us (6);

(destroy) the hostile forces (or nongivers) (5),

whether they be far from us or near us (4), O Brahmanaspati (2).⁹

[*anapnasah*: those who do not want to work; (occurs once);

apnavānah: doers of work, (4.7.1); *arātayaḥ*: non givers; hostile forces]

⁸ त्रातारं त्वा तनूनां हवामहे (1), अवस्पतः (2), अधिवक्तारम्
अस्मयुम् (3), बृहस्पते देवनिदो नि बर्हय (4), मा दुरेवा उत्तरं सुम्नम्
उत् नेशन् (5)

⁹ त्वया वयं सुवृधा (1), ब्रह्मणस्पते (2), स्पार्हा वसु मनुष्या ददीमहि
(3), या नो दूरे तल्लितो (4), या अरातयो (5), अभि सन्ति (6), जम्भया
ता अनप्रसः (7)

2.23.10

O Brhaspati, make us full (2),
 with your purity, (make us) your allies (3).
 By you we hold within the excellent growth (1).
 Let not the person of ill-will, be our master (4).
 May we grow with thoughts of perfect self-expression (5).¹⁰

[*papriḥ*: fill; *sasni*: pure;

Line 4: *abhidipsu*: one who wants to put us down, (S);

sushamsā: perfect self-expression;

duḥshamsaḥ: ill-will, (1.23.9, 7.94.7, 7.94.12);

vayaḥ: growth, (1.66.2); wide expansion, (10.46.10);

pratāriṣhat: growth, increase, (1.25.12);]

2.23.11

You are the sole one without any followers (1).
 You are mighty and rush to the battle (2).
 You overcome your foes in the battle (4),
 and destroy them completely (3).
 You are the truth, you make us repay all our debts (5).
 You tame the fierce, and the one happy in his stubbornness (6).¹¹

[*vīlu*: strong, (4.3.14); stubborn, (1.71.2);

sāsaḥi: overcome; *anānudaḥ*: meaning in line 1; see (2.21.4); S renders it as 'unique giver';]

¹⁰ त्वया वयम् उत्तमं धीमहे वयो (1), बृहस्पते पप्रिणा (2), सस्त्रिणा
 युजा (3), मा नौ दुःशंसौ अभिदिप्सुः ईशत (4), प्र सुशंसा मतिभिः
 तारिषीमहि (5)

¹¹ अनानुदो (1), वृषभो जग्मिः आह्वं (2), निष्टप्ता (3), शत्रुं पृतनासु
 सासहिः (4), असिं सत्य ऋण्या ब्रह्मणस्पत (5), उग्रस्य चित्
 दमिता वीळुहर्षिणः (6)

2.23.12

O Bṛhaspati, let no weapon come near us belonging to one (4), who wants to harm (us) with his undivine mind (1). May be able to face the wrath of the evil-one (5); also face one having formidable commands (2), wanting to kill the thinkers (3).¹²

[*ma prāṇat*: not come near;

manyamāna: who thinks that, (5.32.3), (5.40.10)]

2.23.13

He is invoked in battles (1).

He is approached with prostrations of surrender (2).

Going to battles, he conquers riches and riches (3).

All those foes wanting to harm us and cast us down (4),

have been overturned by Bṛhaspati as if they were cars (5).¹³

[*arya*: foe; *mṛdha*: who want to harm us;

sanitā: conqueror, (8.19.9), savior, (1.36.13);

sanitūḥ: conquering, (5.12.3)]

¹² अदैवेन मनसा यो रिषण्यति (1), शासामुग्रो (2), मन्यमानो
जिघांसति (3), बृहस्पते मा प्रणक्तस्य नो वधो (4), नि कर्म मन्युं
दुरेवस्य शर्धतः (5)

¹³ भरैषु हव्यो (1), नमसा उपसद्यो (2), गन्ता वाजैषु सनिता
धनधनम् (3), विश्वा इदर्यो अभिदिप्स्वो मृधो (4), बृहस्पतिः वि
ववर्हा रथौ इव (5)

2.23.14

With the burning weapon of flaming and forceful powers (1),
 consume the Rākṣhasās (2);
 they censure you in spite of witnessing your hero-strength (3).
 O Bṛhaspati, manifest your (hero-strength) (4),
 well-known in ancient times (5).
 Destroy those who condemn you (6).¹⁴

[*asat*: ancient times; *āviḥ kṛṣhva*: manifest;]

2.23.15

O Bṛhaspati, (give us) that (wealth) (1),
 which the noble one exceedingly deserves (2).
 It shines with its light and will among the people (3).
 O One born of Truth, (give us) that which shines with strength (4);
 give us that variegated wealth of felicities (5).¹⁵
 [Aitareya Brāhmaṇa (17.5) declares that a person interested in
 acquiring the brahman-splendour (*brahma-varchas*) and glory
 should recite and study this mantra.]

¹⁴ तेजिष्ठया तपनी (1), रक्षसः तप (2), ये त्वा निदे दधिरे दृष्टवीर्यम्
 (3), आविः तत् कृष्व (4), यत् असत्त उक्थ्यं बृहस्पते (5), वि
 परिरापो अर्दय (6)

¹⁵ बृहस्पते (1), अति यत् अर्यो अर्हाद् (2), युमत् विभाति क्रतुमत्
 जनैषु (3), यत् दीदयत् शर्वस ऋतप्रजात् (4), तदस्मासु द्रविणं धेहि
 चित्रम् (5)

2.23.16

O Bṛhaspati, deliver us not to the thieves (1);
not to those who take delight in doing harm (2),
not to those foes who seize the food of others (3),
those who carry in their hearts the disrespect for gods (4),
and those who do not know the supremacy of your powers (5).¹⁶

[*sāmmaḥ*: power of perfection; Sāman mantra (8.95.7); a mantra of perfection; *vrayaḥ*: disrespect; *druhaspade*: doers of harm, betrayers]

2.23.17

Tvaṣṭṛ has given birth to you to be above all the worlds (1).
Hence you are the seer of every Sāma mantra (2).
You acknowledge the debt (of every seeker)
and free him from all debts, O Brahmanaspati (3).
You are the killer of betrayers (4).
You are the supporter of the great truth (5).¹⁷

[*ṛṇāya*: debt]

¹⁶ मा नः स्तेनेभ्यो (1), ये अभि द्रुहस्पदे निरामिणो (2), रिपवो
अन्नेषु जागृधुः (3), आ देवानाम् ओहते वि व्रयो हृदि (4), बृहस्पते
न परः साम्नो विदुः (5)

¹⁷ विश्वेभ्यो हि त्वा भुवनेभ्यः परि त्वष्टा अजनत् (1), साम्नः साम्नः
कविः (2), स ऋणचित् ऋणया ब्रह्मणस्पतिः (3), द्रुहो हुन्ता (4), मह
ऋतस्य धर्तरि (5)

2.23.18

For your glory, the hill (hiding Ray-cows) parted asunder (1),
when you did release upward the Ray-cows from the pen (2).
O Aṅgira, with Indra for your ally (3),
you did force out the flood of waters (5),
which was environed by darkness (4).¹⁸

[In line (3), the epithet Angira refers to Bṛhaspati. For persons focusing only on the outward aspects, this line is confusing. Angirasas are human seers whereas Bṛhaspati is a god. Bṛhaspati has the epithet, 'Angirasa' in several RV mantrās such as (6.73.1), (10.47.6), (7.36.1), (4.50.4,5) etc.

In (6.73.1) Bṛhaspati is described as *āṅgirasa*, one born of the Angirasa-power. (10.47.6) mentions Bṛhaspati as an Angirasa-power. Indra is described as becoming Angirasa in (1.100.4) (*angirastama*). If Agni is the supreme Angirasa, the flame from whom the Angirasas are born, Bṛhaspati is the one Angirasa with the seven mouths and the seven words of whom these seers are powers of utterance. (SA)

Angirasas are human seers who by their spiritual practices, have attained the status of gods. In Rig Veda, there are several mantrās describing the joint work of Bṛhaspati and Angirasas in recovering the Ray-cows from Vala. Sri Aurobindo offers several explanations of which we shall give one. Bṛhaspati is the seven-rayed thinker (*saptaguḥ*, 10.47.1; *saptarashmiḥ*, 4.50.4); he is the seven-faced or seven mouthed Angirasa, born in many forms (*saptāsyāḥ tuvijātaḥ*, 4.50.4), nine-rayed and ten-rayed. The seven mouths are the seven Angirasas who repeat the divine word (*brahma*), which comes from the seat of truth, *sva*, of which he is the lord (Brahmaṇaspati), therefore they are the seven seers, *sapta vipraḥ*, *saptaṛṣhayaḥ*, (10.109.4) who severally personify these seven rays of knowledge,

¹⁸ तव श्रिये व्यजिहीत पर्वतो (1), गवां गोत्रम् उदसृजो (2),
यदङ्गिरः इन्द्रेण युजा (3), तमसा परीवृतं (4), बृहस्पते निरपाम्
औब्जो अर्णवम् (5)

(SV, p. 174). Related explanations are in pages 160, 175, 177, 235 of SV.]

2.23.19

O Brahmanaspati, you are the regulator (1);
become aware of our hymn (2).
Impel our creations (or sons) (in the quest of progress) (3).
Whatever the gods protect (or increase), it is blissful (4).
Along with the hero-powers,
may we speak about the Vast in the coming of knowledge (5).¹⁹

[*jīva*: stir, (3.2.11); set moving (8.44.16); *bodhi*: become conscious;
vidatha: in the discoveries of knowledge; in the coming of
knowledge; *bhadra*: blissful, happy-good, a happening which is both
happy and creates good in the long run.]

24. Brahmanaspati and Brhaspati

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakaḥ

2.24.1: Praising you as our friend

2.24.2: You made the unfallen things to descend

2.24.3: You made the svar world visible

2.24.4: Brahmanaspati broke open the well of honey

2.24.5: The doors are opened by the months and the years

2.24.6: The seers attain the Ray-cows hidden in the secret cavern

2.24.7: The seers churned on the hill the fire of aspiration

2.24.8: You brings down the foes covering the vision

2.24.9: Because of him, Sun shines without any effort

2.24.10: Perfect in knowledge leading to achievement

2.24.11: He sustains both the adept and the ordinary person

2.24.12: All the truths are inherent in you

¹⁹ ब्रह्मणस्पते त्वमस्य यन्ता (1), सूक्तस्य बोधि (2), तनयं च जिन्व (3),
विश्वं तत् भद्रं यत् अवन्ति देवा (3), बृहद् वदेम विदथे सुवीराः (4)

2.24.13: Wise person eminent in the assembly

2.24.14: The great work done with the force of mind

2.24.15: May we be the charioteers of the felicities

2.24.16: We speak in the yajna about the great gods

Metre: 1-11, 13-15, Jagatī; 12, 16, Triṣṭup

[This sūkta with 16 mantrās is jointly dedicated to Bṛhaspati (mantrās 1,10) and Brahmaṇaspati (2-9, 11-16). In this hymn, the focus is on the work done by Brahmaṇaspati at the cosmic level. Mantra 2 states clearly that the powers of heaven which till now never descended, have now come down into the bodies of devotees. Since the rays have been recovered and assigned to the Sun, the Sun shines without any effort (mantra 9).

Brahmaṇaspati made the svar-world visible from earth. Recall *sva*r or Sun-world is the fourth world in between the two triples, lower three worlds of matter, life and mind and the corresponding upper three (*sat-chit-ānanda*). He helps all, both the nobles or spiritual adepts and ordinary persons.

The breaking open of the cavern containing the waters or energies of the seven realms is represented poetically, 'breaking open the well and releasing the streams of honey'. The relationship between these human aspirants and the gods is clearly described in verse 16 same as (2.23.19). They are co-creators of the internal yajna and hence they speak to one another on it.]

2.24.1

Since you are the lord (2),

pervade us with your powers of progress (1).

May we worship you with great and new words (3).

We praise you with hymns as our friend, O bounteous one (4).

O Bṛhaspati, may you fulfil (the desire) in our thoughts (5).¹

¹ सेमाम् अविद्धि प्रभृतिं (1), य ईशिषे (2), अया विधेम नवया महा
गिरा (3), यथा नो मीद्वान् स्तवन्ते सखा तव (4), बृहस्पते सीषधः
सोत नो मतिम् (5)

[*matim*: thought, (3.26.8), thinking, (10.91.8); *mīḍhvān*: bounteous, (3.16.3);
avidḍhi: pervade, (1.110.9), (2.17.8), (2.30.8);
prabhṛti: advancing (power); the power which enhances the existing powers, (5.32.7);]

2.24.2

By your perfect might you have humbled those (2),
 who should be cast down, O Brahmanaspati (1);
 with your wrath you have scattered Shambara (foes) (3).
 You made the unfallen things to come down (4).
 You came near the opulent hill and entered it (5).²

[Line 4: He makes the powers from the Sun-world to come down. It could also refer to the Ray-cows and waters. Brahmanaspati makes them come down to earth.

vasumantam: opulent. The hill is opulent since it contains the precious Ray-cows. *achyuta*: unfallen;
nantvāni: who deserve to be humiliated (S), (occurs once)]

2.24.3

That is the work to be done for the most divine of the gods (1).
 The firm places were cast down; the forts were made weak (2);
 He pushed up the (hidden) knowledge (Ray-Cows) (3).
 He broke Vala by the hymn (4).
 He concealed the darkness, made the *sva*r world visible (5).³ (SA)

² यो नन्त्वा॒नि (1), अन॑मत् नि ओज॑सा (2), उत अ॒र्ददः म॒न्युना॑
 शम्ब॑राणि॒ वि (3), प्र अ॒च्य॑वयत् अ॒च्युता॑ ब्रह्म॑ण॒स्पतिः॑ (4), आ च
 आवि॑शत् वसु॑मन्तं॒ वि पर्व॑तम् (5)

³ तद्दे॒वानां॑ दे॒वता॑माय॒ कर्त्व॑म् (1), अ॒श्र॒ध्नन् दृ॒ळ्ह॒ अव॑दन्त वी॒ळिता॑
 (2), उद् गा आ॑जत् (3), अ॒भि॒न॒द् ब्रह्म॑णा व॒लम् (4), अ॒गू॒ह॒त्तमो॑
 व्य॑चक्षयत् स्वः (5)

[See (2.24.5) for some explanation;

brahmaṇa: hymns;

aguhat: concealed;]

2.24.4

Brahmaṇaspati broke open by perfect might (2,4),
the well having the rock for its face (1),
and honey in its streams (3).

(The honey) is drunk by all who can see the *sva*r world (5).

Their billowing fountain of sweetness flow out,
in manifold streams together (6).⁴ (SA)

[*svardṛśhaḥ*: the *sva*r (world) becomes visible to the eye of the
seers; *utsam*: fountain;

These streams in line 6 are the seven rivers poured down the hill by
Indra after slaying Vṛtra; they represent the seven principles of
conscious being in their divine fulfillment of truth and bliss. This is
the seven headed thought – that is to say, the knowledge of divine
existence with its seven heads or powers.

The seven rivers are the seven forms of divine consciousness
which are to be held in the seven forms or movements of divine
being, 'I hold the *sva*r-conquering thought in the waters', (5.45.11).
(SA)]

2.24.5

Certain eternal states of existence have come into being (1).

Their doors are shut to you by the months and the years (2).

Without effort, one (world) moves in the other (3);

Brahmaṇaspati has made knowledge to manifest there (4).⁵ (SA)

⁴ अश्मास्यम् अव॒तं (1), ब्रह्म॑णस्पतिः (2), मधु॑धारम् (3), अ॒भि यम्
ओज॑सा अतृण॑त् (4), तमे॒व विश्वे॑ पपिरे स्व॒र्दृशौ॑ (5), बहु॑ सा॒कं
सि॒सिचुः॑ उत्सं उ॒द्रिणाम्॑ (6)

⁵ स॒ना ता का चि॒त् भुव॑ना भवी॒त्वा (1), मा॒द्भिः श॒रद्भिः॑ दुरौ वरन्त
वः (2), अय॑तन्ता चरतो अ॒न्यत् अ॒न्यदिद् (3), या च॒कार॑ व॒युना॑
ब्रह्म॑णस्पतिः (4)

[*vayunā*: knowledge; *anyat anyat*: the two; they are always the earth and heaven, the human based on physical consciousness and the divine, based on the supraphysical heaven;

bhuvana: worlds (literal); states of existence;

varanta: According to S, it means 'opened'. it is possible. "But *vṛ* ordinarily means shut, close or cover. *vivṛ* and *apavṛ* mean 'to open' (SA); The meaning of 'opened' makes the meaning given here stronger". (SA)

Veda speaks sometimes of the world *sva* being made visible here (*vyachakṣhyat svaḥ*) (2.24.3). In this mantra (2.24.5) it speaks of these secret worlds which have come into being (*bhuvanā bhavīṭva*). According to the ṛṣi, these secret worlds have been closed to us by the movement of time, by the months and the years; naturally they have to be discovered, revealed, conquered, created in us by the movement of time, yet in a sense against it. This development in an inner or psychological time is that which is symbolized by the sacrificial year and the ten months that have to be spent before the revealing hymn of the soul (*brahma*) is able to discover the seven-headed, the heaven-conquering thought which finally carries us beyond the harms of *Vṛtra* and the *Paṇis*, (SA, SV, p.172). Related comments of SA are in the pages 148, 170, 172, 223 and others of SV.]

2.24.6

They (seers) travel to (the goal) (1),
and attain the supreme treasure of Ray-cows (2),
hidden in the secret cavern by the *Paṇis* (3).

They having the knowledge and perceiving the falsehood (4),
rise up again there from which place they come (5),
and enter into that world (6).⁶ (SA)

[*pratichakṣhi*: shows the light, perceiving, (7.3.6);]

६ अभिनक्षन्तो अभि (1), ये तमानशुः निधिं (2), पण्णीनां परमं गुहं
हितम् (3), ते विद्वांसः प्रतिचक्ष्य अनृता (4), पुनर्यत उ आयन् तत्
उदीयुः (5), आविशम् (6)

2.24.7

The seers possess the truth and behold the falsehood (1).

They (seers) rise up again into the great path (2).

They placed in the hill the fire (of aspiration) (4,6),

churned by their own hands (3).

The fire and the tinders were not there before (5).⁷

[*araṇiḥ*: two tinders, (5.9.3); *ashmani*: hill (of the titans);

jahuḥ: placed, (7.18.15); abandoned, (7.68.7);

mahaspathaḥ: the path of the truth; *mahas*, the great and wide realm, Mahas, of Taittirīya U.; the *sva* of RV;

The lines 3-6 indicate that the fire is not physical or material.]

2.24.8

Whatever (goal) is desired, that is attained by him (2),

through the swift-acting bow of truth of Brahmanaspati (1,3).

The arrows are perfect (4).

With them Brahmanaspati brings down (the foes) (5),

making men of vision to see (6),

and those with inner ears (to hear) (7).⁸

[Clearly both the bow and arrows are symbolic;

vaśṭi: desires, (6.11.6); *sādhoh*: all-accomplishing, perfect, (4.10.2);

Line 2: goal desired by the aspirant to the truth;

Line 7: those who have ears in the inner seat (*yonī*), those with subtle hearing.]

⁷ ऋतावानः प्रतिचक्ष्यान्ता (1), पुनः आत् आ तस्थुः कवयो
महस्पथः (2), ते बाहुभ्यां धमितम् (3), अग्रिम् अश्मनि (4), नकिः
षो अस्ति अरणो (5), जहुर्हि तम् (6)

⁸ ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिः (1), यत्र वष्टि प्र तदश्नोति (2),
धन्वना (3), तस्य साध्वीः इषवो (4), याभिः अस्वति (5), नृचक्षसो
दृशये कर्णयोनयः (6)

2.24.9

Brahmanaspati is well-affirmed by the lauds;
he is the fighter (3).

He joins together (what should be formed),
and separates those (as needed) (1).

He is placed in front (2).

He beholds all, and by the thought,
he carries the plenitude and riches (to the yajna) (4).

Because of him the Sun shines without any effort (5).⁹

[*vrthā*: without effort]

2.24.10

Bṛhaspati is the all-pervading supreme master (1),
and the giver of the rain of bounty (2).

He is perfect in knowledge which leads to achievement (3).

Both types of beings jointly enjoy (the riches) (5),
which are recovered by the dear one, the master of plenitude (4).¹⁰

[*venya*: dear; *sātani*: (riches that are) recovered or conquered;

rādhyāni: that which achieve, (4.11.3);

suvidatram: perfect in knowledge, (2.1.8); bounteous one (S);

mehanā: the (rain of) bounty, (5.38.3);

ubhaye: two kinds of beings, those with two states of
consciousness, those with four; *vibhu*: all-pervading;]

⁹ स संनयः स विनयः (1), पुरोहितः (2), स सुष्टुतः स युधि
ब्रह्मणस्पतिः (3), चाक्ष्मो यद् वाजं भरते मती धना (4), आदित्
सूर्यस्तपति तप्यतुः वृथा (5)

¹⁰ विभु प्रभु प्रथमं (1), मेहनावतो बृहस्पतैः (2), सुविदत्राणि राध्या
(3), इमा सातानि वेन्यस्य वाजिनो (4), येन जना उभये भुञ्जते
विशः (5)

2.24.11

He is all-pervading in all ways (2),
and is rapturous and mighty;
(he) sustains (4),
the low and struggling one (1), and also the noble one (3).
He, the god, spreads (wide) all the gods (5).
Brahmaṇaspati is wide and encompasses all the beings (6).¹¹

[Lines 1,3: He sustains both the spiritual adepts and also the ordinary persons]

2.24.12

O Indra and Brahmaṇaspati,
may you come in our front to our offering (3,5),
just as the yoked steeds go eagerly to their food (4).
O lords of opulence, all the truth is inherent in you (1).
The waters cannot impair your laws of working (2).¹²

[Line 2: the beings dependent on waters cannot impair you; waters denote dynamical energies.]

¹¹ यो अ॒वरे वृ॒जने॑ (1), वि॒श्वथां वि॒भुः (2), म॒हामु॑ (3), र॒ण्वः शव॑सा
व॒वक्षि॑थ (4), स दे॒वो दे॒वान् प्रति॑ पप्रथे (5), पृ॒थु विश्वे॑दु ता प॑रि॒भूः
ब्रह्म॑ण॒स्पतिः॑ (6)

¹² विश्वं॑ स॒त्यं म॑घवा॒ना यु॒वोरि॑त् (1), आपः॑ च॒न प्र मि॑नन्ति ब्र॒तं
वा॑म् (2), अ॒च्छ इ॒न्द्राब्र॑ह्मणस्पती ह॒विर्नो॑ (3), अन्नं॑ यु॒जैव वा॒जिना॑
(4), जिगा॑तम् (5)

2.24.13

May the swift carriers of the Word hear (our words) (1).

The wise person in the assembly,

offers the felicities along with the thoughts (2).

Brahmanaspati is the steed of swiftmess in battles (4).

May he as per his desire,

recover the debt from the powerful hostile powers (3).¹³

[Line 4 (alt.): Brahmanaspati is the one with plenitude in meetings;

ṛṇam: debt, movement of money, offering; *vīlu*: strong, (1.6.5);

vīlu-dveṣhā: powerful hostile forces; In RV, *dveṣha* always refers to hostiles; Strangely S renders this epithet as hater (of the oppressor)' referring to Brahmanaspati.

samithe: meeting, battle; *vashāni*: desire, (10.91.7), heifers, (6.16.47);

āshiṣṭha: swift (S); *ādadiḥ*: one who takes, (1.127.6)]

2.24.14

The great work performed with the force of mind (3),

by Brahmanaspati, became true as per his desire (1,2).

He lifted the Ray-cows (out of the caves) (4),

and distributed them (to the gods) in heaven (5).

These (Ray-cows) went in different directions

by their own might like the flowings of great (rivers) (6).¹⁴

[*yathāvasham*: as per desire; *rīti*: flowing, (6.13.1)]

¹³ उ॒त आ॒शि॒ष्ठा अ॒नु शृ॒ण्वन्ति॒ ब॒ह्वयः॑ (1), स॒भेयो॒ विप्रो॑ भर॒ते म॒ती
धना॑ (2), वी॒ळु-द्वे॒षा अ॒नु व॒शं ऋ॒णम् आ॒दिः॑ (3), स॒ ह वा॒जी
संमि॒थे ब्र॒ह्मण॒स्पतिः॑ (4)

¹⁴ ब्र॒ह्मण॒स्पतैः॑ (1), अ॒भवत् यथा॒व॒शं स॒त्यो (2), म॒न्युः म॒हि क॒र्मा
क॒रिष्य॒तः (3), यो गा उ॒दाज॒त् (4), स दि॒वे वि चा॑भजत् (5), म॒हीव
री॒तिः श॒र्वसा॒ अस॒रत् पृथ॑क् (6)

2.24.15

May we, wide in being, be the charioteers of the felicities (3);
may they be easy to control during all the days (2).

Arrange so that the strong spirits are born to heroes (4).

You are our master, O Brahmanaspati (1,5).

You come to our calls (made of) potent words (6).¹⁵

[Line 2: 'They' refers to the felicities in line 1.

vayaḥ: wideness, (1.140.9), growth, (1.66.2);

vayasvataḥ: wide in being, (5.54.3); *veṣhi*: you come, (4.9.5)

suyamā: easy to control, (3.7.3), well-governed, (5.28.3)]

2.24.16: Same as (2.23.19)

O Brahmanaspati, you are the regulator (1);

become aware of our hymn (2).

Impel our creations (or sons) (in the quest of progress) (3).

Whatever the gods protect (or increase), it is blissful (4).

Along with the hero-powers,

may we speak about the Vast in the coming of knowledge (5).¹⁶

25. Powers given to his allies

Riṣhi: Gṛtsamadaḥ Bhārgavaḥ Shaunakah

2.25.1: Brahmanaspati makes mantrās

2.25.2: The worshipper is conscious of his self

2.25.3: The power of a worshipper of Brahmanaspati

2.25.4: The worshipper attains the supreme knowledge

2.25.5: Happiness of many types founded in him

Metre: Jagatī

¹⁵ ब्रह्मणस्पते (1), सुयमस्य विश्वहा (2), रायः स्याम रथ्यो वयस्वतः
(3), वीरेषु वीरां उप पृङ्धि (4), नस्त्वं यदीशानो (5), ब्रह्मणा वेष्टि
मे हवम् (6)

¹⁶ ब्रह्मणस्पते त्वमस्य यन्ता (1), सूक्तस्य बोधि (2), तनयं च जिन्व (3),
विश्वं तत् भद्रं यत् अवन्ति देवा (3), बृहद् वदेम विदथे सुवीराः (4)

[Mantra 1 clearly declares that Brahmanāspati fashions mantrās (*kṛtabrahmā*). It is said that the aspirant attains to the supreme knowledge. The epithet *kṛtabrahmā* is used for Indra in (6.20.3), and is assigned to the seer Vasiṣṭha in (7.70.6).]

2.25.1

By kindling Agni may (the worshipper) overcome those wanting to conquer (him) (1).

One who gives offerings to the maker of mantra,
becomes increased (in his powers) (2).

Those yoked to Brahmanāspati (4),
see the children of their successors,
and go forward and surpass (the limits) (3).¹

[*ati*: surpass, (6.10.5); *sarsṛte*: go forward, (3.7.1);
shūshuvat: becomes increased, (1.54.7);]

2.25.2

(Accompanied by) the strong spirits among the heroes,
(the worshipper) overcomes those wanting to conquer (1).

He spreads wide the wealth of Ray-cows (2).

He is conscious of his self (3).

Those whom Brahmanāspati makes his allies
become increased in their creations and their extensions (4).²

[*toka tanaya*: creations and extensions; successors and descendants;
sons and grandsons;]

¹ इन्धानो अग्निं वनवत् वनुष्यतः (1), कृतब्रह्मा शूशुवत् रातहव्य
इत् (2), जातेन जातमति स प्र संसृते (3), ययं युजं कृणुते
ब्रह्मणस्पतिः (4)

² वीरेभिः वीरान् वनवत् वनुष्यतो (1), गोभीं रुयिं पप्रथद् (2),
बोधति त्मनां (3), तोकं च तस्य तनयं च वर्धते (4), ययं युजं कृणुते
ब्रह्मणस्पतिः (5)

2.25.3

By his might the active worker surrounds,
 (the malevolent foe) who is standing formidable (2,4),
 (as easily) as a river washing away its banks (1),
 or as a young bull (overcoming) an old ox (3).
 When Brahmanaspati chooses a person as his ally (6),
 (that person) is like a spreading flame which none can stop (5).³

[*vartave*: reversing or returning, (3.33.4);
shimīvān: active worker, a worshipper of gods, (10.8.2);
rghāyata: standing formidable, (4.30.5); *abhivaṣṭi*: surrounds;]

2.25.4

When Brahmanaspati makes a person an ally (4),
 he has irresistible vigour, and kills (the foes) by his might (3).
 Towards him flow the divine powers without interruption (1).
 He, along with the warriors attains the supreme knowledge (2).⁴

[*satvabhiḥ*: creatures of pure being, (1.140.9); warriors, (5.34.8);
aṣṇanti: move, (4.58.5); *prathamāḥ*: supreme; *go*: knowledge]

2.25.5

He whom Brahmanaspati makes an ally (4),
 is fortunate and grows in the bliss of gods (3).
 For him, all the rivers flow (1).
 Happiness of many types, gapless are founded in him (2).⁵

³ सिन्धुर्न क्षोदः (1), शिमीवाँ ऋघायतो (2), वृषैव वर्ध्नीन् (3), अभि
 वष्टि ओजसा (4), अग्नेरिव प्रसितिः न अह वर्तवे (5), ययं युजं
 कृणुते ब्रह्मणस्पतिः (6)

⁴ तस्मा अर्षन्ति दिव्या असश्चतः (1), स सत्त्वभिः प्रथमो गोषु
 गच्छति (2), अनिभृष्ट-तविषिः हन्ति ओजसा (3), ययं युजं कृणुते
 ब्रह्मणस्पतिः (4)

⁵ तस्मा इद्विश्वे धुनयन्त सिन्धवो (1), अच्छिद्रा शर्म दधिरे पुरूणि (2),
 देवानां सुप्ते सुभगः स एधते (3), ययं युजं कृणुते ब्रह्मणस्पतिः (4)

[*subhagaḥ*: fortunate, (4.4.7), felicitous (6.13.1);
edhate: grows (to vastness), (8.74.4); *sumne*: bliss;
 Line 3: he grows to the vastness in the bliss]

26. Worship with light

Riṣhi: Ṛṭsamadaḥ Bhārgavaḥ Shaunakaḥ

2.26.1: The straightforward person

2.26.2: O aspirant, in battle keep your mind happy

2.26.3: He is the father of gods and the lord of mantrās

2.26.4: One who worships with the offering of light

Metre: Jagatī

2.26.1

The straight-forward person praising (the god) (1),
 overcomes those who want to conquer him (2).
 May he, the seeker of gods, defeat those opposed to the gods (3).
 Increasing, the seeker overcomes the formidable foes in battles (4).
 The worshipper obtains completely,
 the enjoyments of the non- sacrificers (5).¹

[Line 3: *suprāvīḥ*: become increased (in powers) (1.83.1), (4.25.5);
bhojanam: enjoyments; *ayajyaḥ*: non-sacrificers, those opposed to
 sacrifice]

¹ ऋजुरित् शंसौ (1), वनवत् वनुष्यतो (2), दैवयन् इत् अदैवयन्तम्
 अभ्यसत् (3), सुप्रावीरित् वनवत् पृत्सु दुष्टरं (4), यज्वा इत् अयज्योः
 वि भजाति भोर्जनम् (5)

2.26.2

O hero, offer sacrifice (1).

Go forward to meet the one mentally striving (to attack) (2).

While battling Vṛtra-foes, keep your mind happy (3).

May Brahmanaspati be felicitous to us who make offerings (4).

We pray for the protection of Brahmanaspati (5).²

[*subhaga asasi*: be felicitous to us, (4.57.6)]

2.26.3

For his own people (*jana*),

for all persons in community (*vishā*) and their successors (1),
he brings plenitude and riches by the birth of Gods in them (2).

He is the father of the Gods (3).

Which (yajamāna) has the mind of faith,

to approach with offerings this Lord of the mantra (4)?³

[Same as TS (2.3.14.15).]

² यजस्व वीर (1), प्र विहि मनायतो (2), भद्रं मनः कृणुष्व वृत्रतूर्ये
(3), हविः कृणुष्व सुभगो यथा असंसि (4), ब्रह्मणस्पतेः अव आ
वृणीमहे (5)

³ स इत् जनैन स विशा स जन्मना स पुत्रैः (1), वाजं भरते धना
नृभिः (2), देवानां यः पितरम् (3), आविवांसति श्रद्धामना हविषा
ब्रह्मणस्पतिम् (4)

2.26.4

By a straight path Brahmanaspati leads him (2),
who worships with the offering of light (1).

He guards him against sin (3).

He protects him from those who harm,
and from the distress caused by sins (4).

He, the wonderful one, widens him (the worshipper) (5).⁴

[*uruchakri*: makes him wide; *prāchā*: straight path;

Line 5: 'widening' means 'increasing the understanding of the powers of the Gods']

⁴ यो अ॒स्मै ह॒व्यैः घृ॒तव॑द्भिः अ॒वि॒धत् (1), प्र तं प्रा॒चा न॑यति
ब्रह्म॑ण॒स्पतिः (2), उ॒रु॒ष्यती॑म् अ॒हंसो (3), रक्ष॑ती रि॒षो अ॑होश्चित् (4),
अस्मा॑ उ॒रु॒चक्रिः॑ अ॒द्भुतः (5)

Section 4: Ādityās and Others: Sūktās (27-32)

- 2.27: The Four Ādityās
- 2.28: Varuṇa and help for kinsmen
- 2.29: Vishvedevāḥ (All-Gods)
- 2.30: Several gods and Sarasvati
- 2.31: All-gods (Vishvedevāḥ)
- 2.32: Several goddesses and others

27. The Four Ādityās

Riṣi: Kūrmah Gārtsamadaḥ, Gṛtsamadaḥ

- 2.27.1: The words pouring light are voiced
 - 2.27.2: Ādityās are one in their work and free from defect
 - 2.27.3: They behold within the crooked things
 - 2.27.4: They are far-thoughted and full of truth
 - 2.27.5: We get over calamities with their protection
 - 2.27.6: The path is easy, perfect and free of thorns
 - 2.27.7: Aditi makes us cross over the hatred of foes
 - 2.27.8: The three heavens, earths and the laws of working
 - 2.27.9: Adityās are free from sleep and inviolate
 - 2.27.10: O Varuṇa, you are the king of all
 - 2.27.11: I attain the light without fear inspite of my incapacities
 - 2.27.12: The eternal who nourish increase the yajamāna
 - 2.27.13: None can slay a person who is guided by Ādityās
 - 2.27.14: Let the gods be gracious to us inspite of our offences
 - 2.27.15: Both heaven and earth nourish the yajamāna
 - 2.27.16: You have devised nets to bind betrayers
 - 2.27.17: May I have riches to help my kinsmen in need
- Metre: Triṣṭup

[Aryaman is the aspiring power and actions of truth. He is the deity of the human journey who carries it forward in its irresistible progress.]

All enjoyment the mortal as well as divine, comes from Bhaga or Bhaga Savitri. He is the divine enjoyer. In the Vedic ideal, the enjoyment of all life, divine and human, this all including felicity is the gift of Bhaga. (7.41.3) states, 'O Bhaga, raise up and increase in us the thought in us of the all-including felicity'. Bhaga gets very little attention here.

Briefly Varuṇa is the lord of wideness, Mitra is lord of luminous harmony, Aryaman is lord of exalted power and Bhaga is the lord of divine enjoyment.]

2.27.1

I offer with my tongue (5),
these potent words pouring their light (1,3),
to the ancient kings, the Ādityās (2,4).
May Mitra, Aryama and Bhaga, (the gods) of multiple births (7),
and Varuṇa, Dakṣha and Amsha hear us (6,8).¹

[*juhvā*: ladles, tongue;
ghṛtasnu: pouring light, (10.122.6), (occurs 4 times)]

2.27.2

Mitra, Aryama and Varuṇa are one in their will and work (2).
May they accept with pleasure now this laud of ours (1,3).
The sons of Aditi are pure, purified in the streams (4),
free from crookedness, free from defect, unhurt in their being (5).²

¹ इ॒मा गि॒रं (1), आ॒दि॒त्येभ्यो॑ (2), घृ॒तस्नूः (3), स॒नात् राज॑भ्यो (4),
जु॒ह्वा जु॒होमि॑ (5), शृ॒णोतु॑ (6), मि॒त्रो अ॒र्य॒मा भगो॑ नः तुवि॒ज्ञातो॑ (7),
वरु॑णो दक्षो अंशः (8)

² इ॒मं स्तोमं॑ (1), स॒क्रत॑वो मे अ॒द्य मि॒त्रो अ॒र्य॒मा वरु॑णो (2), जुष॑न्त (3),
आ॒दि॒त्यासः॑ शुच॑यो धार॑पू॒ता (4), अवृ॑जिना अन॒व॒द्या अरि॑ष्टाः (5)

[*stoma*: a laud or hymn of affirmation;
kratavaḥ: works; will-power endowed with wisdom, (1.89.1);
sakratavaḥ: one in will and work, (occurs once);
vṛjina: crooked, (4.1.17); Line 3 is similar to line 2 of (2.27.9).
dhāra: streams of divine energy;]

2.27.3

The Ādityas are wide, profound (1),
 unconquered and conquering (2).
 With many organs of vision (3),
 they behold within the crooked things and the perfect (4).
 All is near to the kings, even the things that are highest (5).³ (SA)
 [*uravaḥ*: wide, (5.47.2), (5.57.4)]

2.27.4

The Ādityās support both the moving and non-moving (1).
 These gods are the guardians of all worlds (2).
 Far-thoughted, full of the truth, they guard the mightiness (3).
 They cause the clearing of the debts (of yajamāna) (4).⁴
 [Line 1: (alt.): The sons of the Aditi dwell in the movement of the
 world and uphold it.
chayamāna: clearing]

³ त आदित्यास उरवो गभीरा (1), अदब्धासो दिप्सन्तो (2),

भूरि अक्षाः (3), अन्तः पश्यन्ति वृजिनोत् साधु (4),

सर्वं राजभ्यः परमा चिदन्ति (5)

⁴ धारयन्त आदित्यासो जगत् स्था (1), देवा विश्वस्य भुवनस्य गोपाः

(2), दीर्घाधियो रक्षमाणा असुर्यम् ऋतावानः (3), चयमाना ऋणानि (4)

2.27.5

O Ādityās, may we know the protection of Aryaman (1),
 giving us happiness in the presence of the fear (of demons) (2).
 O Mitra and Varuṇa, under your guidance (3),
 may we get over the calamities (as easily as) crossing pitfalls (4).⁵
 [*pari vr̥jya*: cross over; *mayah*: happiness]

2.27.6

O Aryaman, Mitra and Varuṇa, easy to go is the path (1),
 it is free from thorns and perfect (2).
 Hence, O Ādityās, be our spokesperson (and lead us) (3).
 Grant us the happiness which is difficult to be disturbed (4).⁶ (SA)
 [*sādh*u: perfect, (1.67.1), (5.12.6); efficient, accomplishes its aim.]

2.27.7

May Aditi, with her royal sons,
 make us go beyond the hatred (of our foes) (1).
 May Aryaman (lead us) by paths easy to walk on (2).
 May we with many hero-strengths be free from harm (4),
 and attain the vast happiness of Mitra and Varuṇa (3).⁷

⁵ विद्याम् आदित्या अवसो वो अस्य यदर्यमन् (1), भय आ चित्
 मयोभु (2), युष्माकं मित्रावरुणा प्रणीतौ (3), परि श्वभ्रैव दुरितानि
 वृज्याम् (4)

⁶ सुगो हि वो अर्यमन् मित्र पन्था (1), अनृक्षरो वरुण साधुरस्ति
 (2), तेनादित्या अधि वोचता नो (3), यच्छता नो दुष्परिहन्तु शर्म (4)

⁷ पिपर्तु नो अदिती राजपुत्रा अति द्वेषांसि (1), अर्यमा सुगोभिः (2),
 बृहन् मित्रस्य वरुणस्य शर्म उप स्याम (3), पुरुवीरा अरिष्टाः (4)

2.27.8

They support the three earths and three heavens (1);
and their three inner laws for discoveries of knowledge (2).
O Ādityās, great is the vastness of yours by the truth (3),
O Aryaman, O Mitra, O Varuṇa, great and beautiful (4).⁸

[Same as TS (2.1.11.17); *chāru*: beautiful; *vrata*: see (2.5.4), (2.8.3)]

2.27.9

Ādityās have golden radiance, are luminous (2),
are purified in the streams of energy, and free from sleep (3),
unwinking, inviolate and are praised by many (4).
They uphold the three heavenly luminous worlds (1),
for the sake of the straightforward mortals (5).⁹

2.27.10

O mighty lord, Varuṇa, you are the king of all (1),
whether they are the gods or mortals (2).
Grant that we behold a hundred years (3).
May we enjoy our life
just as the ancients enjoyed their well-founded life (4).¹⁰
[*sudhitāni*: well-founded, well established, (6.15.15), (7.60.4)]

⁸ तिस्रो भूमीः धारयन् त्रीन् उत द्यून् (1), त्रीणि वृता विदथे
अन्तरैषाम् (2), ऋतेन आदित्या महि वो महित्वं (3), तदर्यमन्
वरुण मित्र चारु (4)

⁹ त्री रौचिना दिव्या धारयन्त (1), हिरण्ययाः शुचयो (2), धारपूताः
अस्वप्नजो (3), अनिमिषा अदब्धा उरुशंसा (4), ऋजवे मर्त्याय (5)

¹⁰ त्वं विश्वेषां वरुणासि राजा (1), ये च देवा असुर ये च मर्ताः (2),
शतं नो रास्व शरदौ विचक्षे (3), अश्याम आयूषि सुधितानि पूर्वा (4)

2.27.11

I can perceive neither the right, nor the left (1),
nor the east, nor the west, O Ādityās (2).
O Vasus, despite my immature mind (3),
led by you may I attain the Light without fear (4).¹¹

[Same as TS (2.1.11.19). The poet feels that due to his inadequate mind, he is unable to perceive the appropriateness of the various paths or directions for his progress. He prays for the right guidance. The directions here are psychological, not merely physical.

pākyā: immature, (1.120.4);]

2.27.12

(The yajamāna) presents offerings to the true kings (1).
The eternal who nourish increase him (2).
He becoming opulent goes to the supreme state in a car (3).
He is the donor of riches (4),
well-known in the discoveries of knowledge (5).¹²

[Line 3: Going in a car indicates a movement not by his own effort; the cosmic powers aid him or carry him.

prathamah: chief and first, (4.7.1); supreme;

rtanibhyaḥ: true; leaders of yajna (S) (occurs once)]

2.27.13

Pure, he dwells inviolate among the abundant energies (1),
waxing old with noble heroes (2).
None can slay him from near or from afar (3),
who is in the guidance of Ādityās (4).¹³

¹¹ न दक्षिणा वि चिकित्ते न सव्या (1), न प्राचीनमादित्या नोत पश्चा
(2), पाक्या चिद्वसवो धीर्या चित् (3), युष्मानीतो अभयं ज्योतिरश्याम्
(4)

¹² यो राजभ्य ऋतनिभ्यो ददाश (1), यं वर्धयन्ति पुष्टयश्च नित्याः (2),
स रेवान् याति प्रथमो रथेन (3), वसुदावां (4), विदथेषु प्रशस्तः (5)

¹³ शुचिरपः सूयवसा अदब्ध उप क्षेति (1), वृद्धवयाः सुवीरः (2),
नकिष्टं घ्नन्त्यन्ति तो न दूराद् (3), य आदित्यानां भवन्ति प्रणीतौ (4)

[Same as TS (2.1.11.5).

yava is barley or grass which grows abundantly. Hence *suyava* is translated as abundance. The verse describes a devotee of Āditya. *apah*: water (energies), works;]

2.27.14

May Aditi, Mitra and Varuṇa be gracious to us (1),
even though we have committed some offence against you (2).
May we have the light giving wide enjoyment and fearlessness (3).
Let not the protracted darkness envelop us (4).¹⁴

[Line 4: The darkness is psychological, related to inertia and fears.

Line 3: *urvashyām*: In the pada *pāṭha*, it is made of *uru* and *ashyām*, meaning, 'wide-enjoyment'. This word has nothing with the dancer of that name in Purāṇa. For discussion, see chapter 12 in the, 'Semantics of Rig Veda', pp. 134-136.]

2.27.15

Both (heaven and earth) together have nourished him (1).
They have certainly nurtured him (3),
with the rain of heaven, having the name, 'felicitous' (*subhaga*) (2).
Becoming victorious in battles he goes to both the abodes (4).
The yajamāna becomes efficient in works of both types (5).¹⁵

[Line 2: *vṛṣṭi*: the celestial rain is the wealth of spiritual felicity which the seers desire. It is the immortality as stated in (5.63.2)

The rain is the descent of superconscious with our life. It forms the seven rivers flowing down.

subhaga: felicitous;

¹⁴ अदिते मित्र वरुणोत मृळ (1), यद्वौ वयं चंकृमा कच्चित् आगः (2),
उर्वैश्याम् अभयं ज्योतिः इन्द्र (3), मा नौ दीर्घा अभि नशन् तमिस्राः
(4)

¹⁵ उभे अस्मै पीपयतः समीची (1), दिवो वृष्टिं सुभगो नाम (2), पुष्यन्
(3), उभा क्षयौ आजयन् याति पृतसु (4), उभौ अर्थौ भवतः साधू अस्मै
(5)

Line 4: both types of works: works dealing with animate and inanimate things or dealing with mind and matter.

Line 3: both: abodes of devotees and those of foes;]

2.27.16

O master of sacrifice, your nets based on *māya* powers, bind the betrayers (1).

O Ādityās, your ropes spread out for (catching the) foes (2).

Allow us to cross over these nets in our cars (4),

just as a rider on a horse (crosses obstacles) (3).

May we abide in a state of wide happiness without any hurt (5).¹⁶

[*urāvā*: *urau* + *ā* (padapāṭha): wide; *vichṛttāḥ*: spread out; *atiyeṣham*: cross over them (nets)]

Lines 1,2: O Lords of sacrifice, O Ādityas, may the ropes based on *māya* powers spreadout and bind the foes and betrayers.]

2.27.17

May I never have to represent the destitution of a kinsman (1,3), in front of (even) a rich lovable and generous person, O Varuṇa (2).

May I never be devoid of well-regulated riches (4).

May we speak along with hero-strengths about the Vast during the discoveries of knowledge (5).¹⁷

[This mantra is repeated in (2.28.11) and (2.29.7).

Line 1: The purport is, 'may I be able to help my kinsmen who are in need directly instead of taking his case to the attention of another person'.

mā ā vidam: may I not speak;

mā ava sthām: not empty, not at the bottom;

suṃyamāt: perfectly regulated; need and supply are matched;]

¹⁶ या वो माया अभिद्रुहै यजत्राः (1), पाशा आदित्या रिपवे विचृत्ताः

(2), अश्वीव (3), तान् अति येषं रथेन (4), अरिंष्टा उरावा शर्मन् स्याम (5)

¹⁷ मा अहं (1), मघोनो वरुण प्रियस्य भूरिदात्र (2), आ विदं

शूनमापेः (3), मा रायो राजन् सुयमात् अवस्थां (4), बृहत् वंदेम

विदथै सुवीराः (5)

28. Varuṇa and the help for kinsmen

Riṣhi: Kūrmaḥ Gārtsamadaḥ, Ḡrtsamadaḥ

- 2.28.1: Varuṇa is rapturous for the performance of sacrifice
 2.28.2: Following your law of workings, may we become felicitous
 2.28.3: We abide in your happiness
 2.28.4: The released rivers journey to the truth of Varuṇa
 2.28.5: Cut not the web which weaves my thoughts
 2.28.6: Keep me completely free from all fears
 2.28.7: Let us not depart from the abodes of light
 2.28.8: Your laws of working cannot be changed
 2.28.9: May I never seek to enjoy the things of others
 2.28.10: Protect me from fears caused by several sources
 2.28.11: May I have riches to help my kinsmen in need

Metre: Triṣṭup

[According to Rig Vidhāna, the recitation of this sūkta with faith will lead to freedom from fear, poverty and bad dreams]

2.28.1

This hymn is (offered) to the self-ruler and seer, Varuṇa (1).

He presides over all beings by his greatness (2).

I pray for the great glory from Varuṇa (4),
 exceedingly rapturous for the performance of sacrifice (3).¹

[*bhureḥ*: great (glory), great (Varuṇa);

svarājam: self-ruler, (1.36.7)]

¹ इदं कवेः आदित्यस्य स्वराजो (1), विश्वानि सान्ति अभि अस्तु म॒ह्ना
 (2), अति॒ यो म॒न्द्रो य॒जथाय॑ (3), देवः सु॒कीर्तिं भिक्षे॑ वरुणस्य भूरैः (4)

2.28.2

O Varuṇa, we praise you with hymns; and meditate on you (2).
 Following the law of your workings, may we become felicitous (1).
 Our daily adoration to you is like the aspiration (4),
 expressed at the onset of the luminous dawns (3).²
 [agnayaḥ na: like the fires (kindled), like the aspiration (expressed);
 vrata: law of working]

2.28.3

Lauded by many, you are an excellent guide, O Varuṇa (2).
 May we abide in your happiness based on many hero-strengths (1).
 O sons of Aditi who are unconquered (3),
 pardon us; you are (always) helpful to us, O gods (4).³
 [yujubhiḥ: with the helpful ones, (6.3.8)]

2.28.4

Āditya, the wide-upholder has loosed forth the rivers (1).
 They journey to the truth of Varuṇa (2).
 The rivers are never weary, never stop (3).
 Like birds, they descend swiftly and pervade everywhere (4).⁴ (SA)
 [parijman: pervade everywhere, (6.13.2)]

² तव ब्रूते सुभगांसः स्याम (1), स्वाध्यौ वरुण तुष्टुवांसः (2),

उपायन उषसां गोमतीनाम् (3), अग्रयो न जरमाणा अनु द्यून् (4)

³ तव स्याम पुरुवीरस्य शर्मन् (1), उरुशंसस्य वरुण प्रणेतः (2),

यूयं नः पुत्रा अदितेः अदब्धा (3), अभि क्षमध्वं युज्याय देवाः (4)

⁴ प्र सीमादित्यो असृजत् विधृताँ (1), ऋतं सिन्धवो वरुणस्य यन्ति (2),

न श्राम्यन्ति न वि मुचन्ति (3), एते वयो न पशू रघुया परिज्मन् (4)

2.28.5

Cast off from me my sins as if they were ropes (1).
 O Varuṇa, make us affluent with a stream of the truth (2).
 Cut not the web of mine weaving my thoughts (3).
 Do not harm the measures of the work (of yajna),
 before its appropriate time (4).⁵

[*mā shāri*: not harm; *ṛtoḥ*: appropriate time; *mātrā*: measures;
khām: stream, (6.36.4); *ṛdhyāma*: make us affluent, (4.10.1);
ṛtasya: truth-in-movement, right action;]

2.28.6

O Varuṇa, keep me completely away from all fears (1).
 O king, possessor of truth, take hold of me completely (2).
 Free me from all sins like releasing a calf from its tether (3).
 No one who is far away from you (in his mind),
 can rule even for an instant (4).⁶

[*anu grbhāya*: accept me, take hold of me, (4.4.15)]

2.28.7

With your force of impulsion (2),
 you destroy the strong person committing evil deeds (3).
 O Varuṇa, do not harm us (with that force) (1).
 Let us not depart from the abodes of light (4).
 Scatter those who hurt us so that we may live (fearlessly) (5).⁷

⁵ वि मत् श्रथाय रशनामिव आगं (1), क्रध्यामं ते वरुण खाम् ऋतस्यं
 (2), मा तन्तुः छेदि वयंतो धियं मे (3), मा मात्रां शारि अपसंः पुर
 ऋतोः (4)

⁶ अपो सु म्यक्ष वरुण भियसं मत् (1), सम्राट् ऋतावो अनु मा गृभाय
 (2), दामैव वत्सात् वि मुमुग्धि अंहौ (3), नहि त्वत् आरे निमिषः च न
 ईशौ (4)

⁷ मा नो वधैर्वरुण (1), ये तं इष्टौ (2), एनः कृण्वन्तम् असुर भ्रीणन्ति
 (3), मा ज्योतिषः प्रवसथानि गन्म (4), वि षू मृधः शिश्रथो जीवसै नः
 (5)

[*bhrīṇanti*: destroy (S), (occurs once);
iṣṭau: force of impulsion (of Varuṇa), (4.6.7)]

2.28.8

We offered to you in ancient times our prostrations of surrender (1).
 O one of many births, we voice (the obeisance) (3),
 now and in future also, O Varuṇa (2).

O Varuṇa, your laws of workings cannot be changed (5);
 they are (firm) like a mountain (4).⁸

[*dūḷabha*: *duḥ dabha* (*pada*): inviolable, indestructible, (3.2.2),
 (4.9.8)]

2.28.9

O Varuṇa, discharge the debts (made by our fathers) (1).
 Now (discharge that) made by me (2).

O king, may I never seek to enjoy the things of others (3).

Many indeed are the dawns of which I was not aware of (4).

Make us live (peacefully) making us free (of debts), O Varuṇa (5).⁹

[*avi-uṣhṭā*: dawns not noticed, not being conscious (occurs once);

ā shādhi: making free (of debts) (occurs once);

para sāvih: discharge or clear (the debt);

Line 4: My worry on debts made me unaware of the dawns.

anyakṛtena: things made or possessed by others;]

⁸ नमः पुरा तै (1), वरुण उत नूनम् उतापरं (2), तुविजात ब्रवाम (3),
 त्वे हि कं पर्वते न श्रितानि (4), अप्रच्युतानि दूळ्भ ब्रतानि (5)

⁹ परं ऋणा सांवीः (1), अध मत्कृतानि (2), माहं राजन् अन्यकृतेन
 भोजम् (3), अवि उष्टा इन्नु भूर्यसीः उषास (4), आ नो जीवान् वरुण
 तासुं शाधि (5)

2.28.10

O Varuṇa, may you protect us (6),
from a thief or one causing harm or the wolf-demon (5).
I am fearful by nature (3).

O king (protect me) from the fears mentioned to me (1,4),
by a kinsman or a friend about the fearful dream (2).¹⁰

[*bhīru*: one fearful by nature; a common epithet to a lady in later literature; *vṛkaḥ*: wolf; a demonic force which tears a human being;]

2.28.11:

Same as RV (2.27.17).

29. Vishvedevāḥ (All-gods)

Riṣhi: Kūrmaḥ Gārtsamadaḥ, Ḡṛtsamadaḥ

2.29.1: Efface the effects of evil deeds done in secrecy

2.29.2: You are the guiding thought and the perfect might

2.29.3: What can we do to the gods to express our gratitude?

2.29.4: With allies like you, may we never be weary

2.29.5: Correct my behaviour as a father corrects his son

2.29.6: Protection from the wolf-demon

2.29.7: May I have riches to help my kinsmen in need

Metre: Triṣṭup

¹⁰ यो मे राजन् (1), युज्यो वा सखा वा स्वप्ने भयं (2), भीरवे (3),
मह्यम् आहं (4), स्तेनो वा यो दिप्सन्ति नो वृको वा (5), त्वं तस्मात्
वरुण पाहि अस्मान् (6)

2.29.1

You hold firmly the laws of working,
and are rapid in impulsion, O Adityās (1).
May the effect of the evil deed done (by me)
as if in secrecy, go far away from me (2).
Knowing that the gods hear our calls for bliss (3),
I call Mitra and Varuṇa for protection and growth (4).¹

[*rahasū-iva āgaḥ*: sin done as if in secrecy. So many actions fall in this category. But S interprets it as the action of a lady trying to dispose of her unwanted newborn baby.

bhadram: right going (*suvitam*), all good and felicity belonging to a state of truth. Its opposite is *duritam*, false going, all evil and suffering.

iṣhirā: one rapid in impulsion]

2.29.2

O Gods, you have the guiding thought; and the perfect might (1).
You drive away the haters to far off secret places (2).
Completely destroy the foes,
or pardon them and turn them away (3).
Be gracious to us today and also in days after (4).²

[*sanuta*: far off secret place, (1.92.11);

pramati: guiding thought, (8.19.29, 1.33.1)]

¹ धृ॒त॒व्र॒ता आ॒दि॒त्या इ॒षि॒रा (1), आ॒रे म॒त् क॒र्त॒ रह॒सूः इ॒व आ॒गः (2),

शृ॒ण्व॒तो वो व॒रु॒ण मि॒त्र दे॒वा भ॒द्रस्य॑ वि॒द्वाँ (3), अ॒व॒से हु॒वे वः (4)

² यू॒यं दै॒वाः प्र॒म॒तिः यू॒यमो॒जौ (1), यू॒यं द्वे॒षाँ॑सि स॒नु॒तः यु॒यो॒त (2),

अ॒भि॒क्ष॒त्तारो॑ अ॒भि च॒ क्षम॑ध्वम् (3), अ॒द्या च॑ नो मृ॒ळ्य॑त अप॒रं च॑ (4)

2.29.3

What can we do for you gods, either now or in future (1),
which is both eternal and indicative of our kinship, O Vasus, (2)?
May you, Mitra, Varuṇa, Aditi, Maruts and Indra,
establish us in a blissful state (3).³

[Line 1,2: How can we express our gratitude to you?]

2.29.4

O Gods, certainly you are our kinsmen (1).
Be gracious to us who are beseeching (2).
Let not your car be tardy in coming to the yajna (3).
Let us never feel weary when we have allies like you (4).⁴

2.29.5

I have committed solely many sins against you (1).
Correct me as a father corrects his wayward son (2).
Far from me be the bonds, far from me be the sins, O gods (3).
Do not bind me, your son, as a fowler seizes a bird (4).⁵

[*kitava*: wayward (son); gambler, (10.34.11)]

³ किम् नु वः कृणवाम अपरेण (1), किं सनेन वसव आप्येन (2),
यूयं नो मित्रावरुणादिते च स्वस्तिम् इन्द्रामरुतो दधात (3)

⁴ ह्ये देवा यूयम् इत् आपयः स्थ (1), ते मृळत नाधमानाय मह्यम् (2),
मा वो रथो मध्यम-वाट् ऋते भूत् (3), मा युष्मावत्सु आपिषु श्रमिष्म
(4)

⁵ प्र व एको मिमय भूरि आगो (1), यन्मां पितेव कितव शशास (2),
आरे पाशा आरे अघानि देवा (3), मा माधि पुत्रे विमिव ग्रभीष्ट (4)

2.29.6

O master of sacrifice, now may you be in my front (1).
 May I obtain completely your hearty (protection) (2).
 O gods, protect us from the harm of the wolf-demon (3).
 O lords of sacrifice, protect us from one causing dangers (4).⁶

2.29.7

Same as RV (2.27.17).

30. Several gods and Sarasvati

Riṣhi: Ṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.30.1: The primeval creation of waters

2.30.2: Assistance to the wolf-demon and the response of Maruts

2.30.3: Indra conquered Vṛtra

2.30.4: O Bṛhaspati, pierce the powers of the demons

2.30.5: Grant us Ray-cows, creations and extensions

2.30.6: Create a place of safety in this world of fear

2.30.7: Indra gives the felicities and fills us with power

2.30.8: May Sarasvati with Maruts pervade us

2.30.9: O king, hurl your weapon against the betrayer

2.30.10: Kill the enemies who have become inflated

2.30.11: We speak our wisdom-words with prostrations of
 surrender

Metre: 1-10, Triṣṭup; 11, Jagatī

[The mantrās are dedicated to Indra, Soma, Sarasvati, Bṛhaspati and Maruts.]

⁶ अ॒र्वा॒ञ्चो॑ अ॒द्या भ॑वता यज॒त्रा (1), आ वो॑ हा॒र्दि भ॑य॒मानो॑ व्ययेयम् (2),
 त्रा॒ध्वं नो॑ दे॒वा नि॒जुरो॑ वृ॒कस्य॑ (3), त्रा॒ध्वं क॒र्तात् अ॑व॒पदो॑ यज॒त्राः (4)

Subhymn to Indra

2.30.1

The waters do not delight (in being stationary) (3);
they flow to Indra, the killer of Vṛtra and the creator (2).
He fashions the truth-in-movement for the gods (1).
The current of water proceeds day after day (4).
When was their first (or primeval) creation (5)?¹

[Line 3: similar to a line in (10.111.9)]

2.30.2

His mother told the wise Indra (2),
about one who offered food to the wolf-demon (Vṛtra) (1).
Following his wishes, the shakers (Maruts) create their paths (3),
and go to their goal, day after day (4).²

[S translates *dhunayah* as rivers. But *dhunayah* in RV has the meaning everywhere of, 'impetuous shaking', referring to Maruts. According to S, there is no connection between second half (line 3) and the first half (lines 1,2). But here Maruts are mentioned as taking corrective action against the helpers of demons.

dhunayah: impetuous (7.5.5), shakers, (5.60.7) (Maruts), (1.64.5);
sinam: food (*annam*), (Yāska)]

2.30.3

Since Indra had soared high into the mid-world (1),
he hurled the destructive weapon (Vajra) against Vṛtra (2).
Enveloped in the cloud, (Vṛtra) rushed upon Indra (3).
But Indra conquered his foe with his sharp-edged weapon (4).³

¹ ऋतं देवाय कृण्वते (1), सवित्र इन्द्राय अहिघ्ने (2), न रमन्त आपः (3),
अहरहः याति अक्तुः अपां (4), कियाति आ प्रथमः सर्ग आसाम् (5)

² यो वृत्राय सिनम् अत्र अभरिष्यत् (1), प्र तं जनित्री विदुष उवाच (2),
पथो रदन्तीः अनु जोषमस्मै (3), दिवेदिवे धुनयो यन्ति अर्थम् (4)

³ ऊर्ध्वो हि अस्थात् अध्यन्तरिक्षे (1), अधा वृत्राय प्र वधं जभार (2),
मिह वसान उप हीम् अदुद्रोत् (3), तिग्मायुधो अजयत् शत्रुमिन्द्रः (4)

2.30.4

O Bṛhaspati, with your lightning-like burning weapon (1),
 pierce the mighty demons who are the doors to Vṛtra (2).
 Just as you did destroy violently the foes in ancient days (3),
 likewise, kill our enemy, O Indra (4).⁴

[Line 2: Vṛtra can be defeated only after these powers are destroyed. Hence they are like doors to reach Vṛtra.]

2.30.5

(O Indra) from the heaven, cast down (the Vajra) (1),
 with which you kill the foe, O one full of delight (2).
 May we seize the creations with an abundance of extensions (3).
 O Indra, may we have plenty of Ray-cows (4).⁵

[*ardham*: usual meaning is, 'a portion'; but according to both S and SA, the meaning 'plenty' is better. SA has made a detailed analysis.
mandasānaḥ: one full of delight, (1.10.11)]

Line 3: The usual meaning of *toka* and *tanaya* is, son and grandson; note the words *satau* and *bhūreḥ* qualifying them. Hence the meaning of 'creations', 'extensions' are used which are valid in all RV.

sātau: to seize, (6.10.6)]

⁴ बृहस्पते तपुषा अश्रैव विध्य (1), वृक-द्वरसो असुरस्य वीरान् (2),
 यथा जघन्थ धृषता पुरा चित् (3), एवा जंहि शत्रुमस्माकमिन्द्र (4)

⁵ अव क्षिप दिवो अश्मानम् उच्चा (1), येन शत्रुं मन्दसानो निजूर्वाः
 (2), तोकस्य सातौ तनयस्य भूरैः (3), अस्माँ अर्धं कृणुतात् इन्द्र
 गोनाम् (4)

Indra-Soma

2.30.6

Completely destroy those aiming to conquer our yajna (1).

Impel the yajamāna obedient to you (2).

(O Indra and Soma), may you be our protectors (3).

In this world of fear, create (a place of safety) (4).⁶

[*kratu*: will, yajna; *vanutha*: desiring to conquer]

2.30.7

Indra does not vex me, or weary me or make me slothful (1).

Never may we say (to another person) not to offer Soma (2).

Indra fills us with powers,

gives the felicities and makes us become conscious (3).

He brings the Ray-cows near to us who offer the Soma (4).⁷

Sarasvati:

2.30.8

May Sarasvati along with Maruts pervade us (1);

rushing with violence, may she conquer the enemies (2).

Indra kills the mightiest of the Shandikās (4),

who are like an army and full of confidence in their strength (3).⁸

[*aviddhi*: see (2.24.1);]

⁶ प्र हि क्रतुं वृहथो यं वनुथो (1), रध्रस्यं स्थो यजमानस्य चोदौ (2),
इन्द्रासोमा युवमस्माँ अविष्टम् (3), अस्मिन् भयस्थे कृणुतमु लोकम्
(4)

⁷ न मा तमत् न श्रमत् न उत तन्द्रत् (1), न बोचाम मा सुनोतेति
सोमम् (2), यो मे पृणात् यो ददत् यो निबोधात् (3), यो मा
सुन्वन्तम् उप गोभिः आयत् (4)

⁸ सरस्वति त्वमस्माँ अविष्टि मरुत्वन्ती (1), धृषती जैषि शत्रून् (2),
त्यं चित् शर्धन्तं तविषीयमाणम् (3), इन्द्रो हन्ति वृषभं
शण्डिकानाम् (4)

Brhaspati**2.30.9**

Find out (or locate) the enemy (2),
and pierce with your sharp weapons him (3),
wanting to conquer us or harm us (1).

Conquer the enemies with your weapons (4).

O king, pounce against the betrayers and the attackers (5).⁹

2.30.10

O Hero, along with our own warriors and heroes (1),
perform all the hero-acts that have to be done (2).

For long have our enemies become inflated (with arrogance) (3).

Kill them and bring us their riches and felicities (4).¹⁰

Maruts**2.30.11**

We the seekers of bliss, speak our wisdom-words (2),
with prostrations of surrender,
to the divine persons (3), the host of Maruts (1).

May we obtain the felicities along with the hero-strengths (4),
and the inspired knowledge to last for our successors (5).¹¹

[*apatyasācham*: to last for our successors, (1.117.23);]

‘यो नः सनुत्य उत वा जिघत्सुः (1), अभिख्याय (2), तं तिगितेन
विध्य (3), बृहस्पत आयुधैः जेषि शत्रून् (4), द्रुहे रीषन्तं परि धेहि
राजन् (5)

¹⁰ अस्माकैभिः सत्त्वभिः शूर शूरैः (1), वीर्या कृधि यानि ते कर्त्वाणि
(2), ज्योक् अभूवन् अनुधूपितासो (3), हृत्वी तेषामा भरा नो वसूनि (4)

¹¹ तं वः शर्धं मारुतं (1), सुम्रयुः गिरा उप ब्रुवे (2), नमसा दैव्यं
जनम् (3), यथा रयिं सर्ववीरं नशामहा (4), अपत्यसाचं श्रुत्यं
दिवेदिवे (5)

31. All-gods

Riṣhi: Ḡṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.31.1: The car moves seeking inspired knowledge

2.31.2: Horses trample the high peaks of earth

2.31.3: Indra wins for us the eternal plenitudes

2.31.4: Tvāṣṭṛ, the divine form-maker

2.31.5: Goddesses dawn and night

2.31.6: May Rbhus and Savitā, establish joy in us

2.31.7: Men desirous of inspiration have given form to this hymn

Metre: 1-6, Jagatī; 7, Triṣṭup

2.31.1

May our car be protected by Mitra and Varuṇa (1),
along with Ādityās, Rudrās and Vasus (2).

It moves from place to place seeking inspired knowledge (4).

It flies like birds which rest joyfully in trees (3,5).¹

[*ratham*: chariot; a power of blissful movement seeking knowledge (lines 4,5); the associated steeds are also symbolic.

vasmanaspari: from place to place (Yāska)]

2.31.2

The car protected by the gods of one mind (2),

(moves) among us and the people desirous of plenitude (1,3).

The horses make the dust rise up by their feet (4);

they trample the high peaks of earth by their feet (5).²

¹ अस्माकं मित्रावरुणा अवतं रथम् (1), आदित्यै रुद्रैः वसुभिः
सचाभुवां (2), प्र यत् वयो न (3), पसन् वस्मन्स्परिं श्रवस्यवो (4),
हृषीवन्तो वनर्षदः (5)

² अध स्मा न (1), उदवता सजोषसो रथं देवासो (2), अभि विक्षु
वाजयुम् (3), यदाशवः पद्याभिः तित्रतो रजः (4), पृथिव्याः सानौ
जङ्घनन्त पाणिभिः (5)

[*sajoṣhasaḥ*: of one mind, (8.23.18), (5.21.3)

Line 5: It is the life-energy symbolized by steeds that impels us to progress from one peak to another.]

2.31.3

May the all-seeing Indra (1),
having perfect power of working, (come) to us (3),
from heaven along with the hosts of Maruts (2).
May he mount the chariot (4,6),
with his protections which no wolf (evil force) can tear (5),
for winning the plenitudes which are great and eternal (7).³

[*sanaye*: eternal]

2.31.4

Tvaṣṭṛ overcomes the foes of the world (1),
speeds our car,
companioned by the wives of the gods (2).
May (the goddess) Iḷa, Bhaga of the great heaven (3),
the heaven and earth, Pūshan, Puramdhi (4),
and Ashvins, the husbands of (Sūrya) (speed our car) (5).⁴

[*sajoṣhā*: companioned, taking a common pleasure;
jūjuvān: speeding, (4.11.4); Tvaṣṭā: the divine form-maker;
sakṣhaṇi: overcomer of foes, (1.111.3)]

³ उत स्य न इन्द्रो विश्वचर्षणिः (1), दिवः शर्धेन मारुतेन (2), सुक्रतुः (3), अनु नु स्थाति (4), अवृकाभिः ऊतिभी (5), रथं (6), महे सनये वाजसातये (7)

⁴ उत स्य देवो भुवनस्य सक्षणिः त्वष्टा (1), ग्राभिः सजोषां जूजुवत् रथम् (2), इळा भगौ बृहत् दिवोत (3), रोदसी पूषा पुरंधिः (4), अश्विनौ अध पती (5)

2.31.5

O Goddesses dawn and night, you are felicitous,
and mutually look at each other (1).

For the world of moving creatures, you are the impellers (2).

O Earth (and Heaven), I laud you with a new hymn (3).

The three forms of manifestation stay in you (5),

some of which are stationary and some grow (or fly) (4).⁵

[*apījuvā*: impellers (S); *vayaḥ*: birds, (8.74.14); those which move;
vayaḥ: growth, (1.66.2); manifestation, (6.15.4);
navyase: new hymn; mentioned in (2.31.7); in (6.6.1), *navyasa* refers
to a sacrifice; In (6.48.11) and (6.62.5) it refers to new hymn
(*vachah*)]

2.31.6

Like aspirants, we offer our lauds of self-expression to you (1).

Let Trita, Savitr and Ṛbhukṣhās establish joy in us (3);

may Ahirbudhnya, Aja-ekapād (do so) (2).

May the son of waters (Agni) who is swift,

(be happy) with our works and thoughts (4).⁶

[*chano*: rapture (6.10.6); *ushijām*: aspirant, (3.27.10);

shmasi: offer with adoration (*ushmasi*; S) (occurs once);

ṛbhukṣhāḥ: the three Ṛbhus (divine artisans);

shami: labour, works; for its relation to *sham* or *sharma*, peace, see
notes in (2.33.13)]

⁵ उ॒त॒ त्वे॒ दे॒वी सु॒भगे॑ मि॒थू॒दृ॒शा उ॒षा॒सा॒न॒क्ता (1), ज॒ग॒ताम् अ॒पी॒जु॒वां (2),
स्तु॒षे य॒द्वां पृ॒थि॒वि न॒व्य॒सा व॒चः (3), स्था॒तुश्च॒ वयः॑ (4), त्रि॒व॒या उप॒स्ति॒रै
(5)

⁶ उ॒त वः॑ शंस॑म् उ॒शि॒जा॒मि॒व श॒म॒सि (1), अ॒हि॒र्बु॒ध्न्यो अ॒ज ए॒क॒पा॒दु॒त (2),
त्रि॒त ऋ॒भु॒क्षाः स॒वि॒ता च॒नो॑ द॒धे (3), अ॒पां न॒पा॒त् आ॒शु॒हे॒मा धि॒या श॒मिं
(4)

2.31.7

O lords of sacrifice, I recite this uplifting hymn (1).

The seekers of inspiration, desirous of plenitude (3),
have given form to these new hymns (2).

Like a swift chariot-horse,
may you indeed hasten to our thinkings (or rites) (4).⁷

[*aha*: indeed, (2.10.2);

Line 2: it clearly says, mantra is fashioned]

32. Several goddesses and gods

Riṣi: Ṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.32.1: Establish excellent life in the singer and seeker

2.32.2: May we be never separated from your friendship

2.32.3: With a benign mind, bring a milch cow of knowledge

2.32.4: Goddess Rāka sews the work

2.32.5: Come with perfect mind granting us happiness

2.32.6: Sinīvalī bestows on us a new birth

2.32.7: Goddess Sinīvālī, the creator of many

2.32.8: I invoke Gungū, Sarasvatī, Rāka

Metre: 1-5, Jagatī; 6-8, Anuṣṭup

⁷ ए॒ता वो॑ व॒श्मि उ॒द्य॑ता यज॒त्रा (1), अ॒त॑क्षन् आ॒यवो॑ न॒व्य॑से॒ सम्
(2), श्र॒व॒स्यवो॑ वा॒जं च॒क्रा॒नाः (3), स॒प्तिः॒ न र॒थ्यो अ॒हं धी॒तिम्
अ॒श्याः (4)

2.32.1

O Heaven and earth (2),
may you be the protectors of this seeker of the truth (1,3),
eager to serve you by the word (4).
Establish the excellent life (5,7),
within the seeker of felicities;
he lauds you in front greatly with hymns (6).¹

[*prataram āyuh*: excellent life, (1.53.11);
siṣhāsataḥ: to serve (S), to conquer (8.103.11);
vachasaḥ siṣhāsataḥ: (alt.) conquer you by the word;]

Indra or Tvaṣṭā: (2,3)

[The mantrās 2 and 3 are jointly addressed to Indra and Tvaṣṭā, indicating that their supposed enmity is a fabrication of some human minds.]

2.32.2

May not the hidden enemies (1),
within the human being harm us, during day (or night) (2).
Do not bring us under the control of those causing suffering (3).
May we never be separated from your friendship (4).
Know us who have a bliss-seeking mind (5).
We desire (such a close friend as) yourself (6).²

[*sumnāyavaḥ*: seekers of bliss, (5.8.7);
ripaḥ: one who harms, (10.79.3); S accepts this meaning here. But he calls it as 'earth' in (10.79.3) and (3.5.4).
duchchhunābhyah: those causing suffering, (5.45.5);]

¹ अस्य मे (1), द्यावापृथिवी (2), क्रतायतो भूतम् अवित्री (3), वचसः
सिषासतः (4), ययोः आयुः प्रतरं (5), ते इदं पुर उपस्तुते वसूयुः वा
महो (6) दधे (7)

² मा नो गुह्या रिपं (1), आयोः अहन् दभन् (2), मा न आभ्यो
रीरधो दुच्छुनाभ्यः (3), मा नो वि यौः सख्या (4), विद्धि तस्य नः
सुप्तायता मनसा (5), तत् त्वा ईमहे (6)

2.32.3

With a benign mind bring to us the inspired knowledge (1).
 Bring us a milch cow of knowledge, easily milked,
 well-nourished and which moves everywhere (2).
 You are the master of plenitude and speech;
 (you are) swift with your feet (3).
 O one called by many,
 we urge you to be (with us) always and for ever (4).³

[*vishvahā*: all ways and forever, (6.1.3);
asashchata: without a fixed dwelling place (7.67.9); not stuck to one
 place, (1.13.6); *shruṣṭim*: inspiration, inspired knowledge, (1.67.1)]

Goddess Rāka: (4,5)

2.32.4

With a perfect laud I invoke Rākā who is swift to our call (1).
 May she, the felicitous one, hear us and wake us with our self (2).
 May she sew the work with her sharp and gapless (mind) (3).
 May she grant us hero-strengths,
 the power of word and ability to give in hundreds (4).⁴

[The mantrās 4, 5, 6 and 7 are variants of TS (3.3.11.15), (3.3.11.16),
 (3.1.11.15) and (3.1.11.16). The last two mantrās are mentioned with
 beginning pādās in TS (3.3.11) also.

vīram: hero-strengths; sons (S); *apaḥ*: work; *sīvyam*: sew;
achchhidya-mānayā: with a mind which has no gaps, i.e., which is
 completely whole]

³ अहैळता मनसा श्रुष्टिमा वह् (1), दुहानां धेनुं पिप्युषीम् असश्चतम् (2),
 पद्याभिः आशुं वचसा च वाजिनं (3), त्वां हिनोमि पुरुहूत विश्वहा (4)

⁴ राकामहं सुहवां सुष्टुती हुवे (1), शृणोतु नः सुभगा बोधतु त्मनां (2),
 सीव्यतु अपः सूच्या अच्छिद्यमानया (3), ददातु वीरं शतदायम् उक्थ्यम्
 (4)

2.32.5

O Rākā with perfect form, and right thinking (1),
you are wont to give the riches to the giver (2).
O perfect in mind, O blissful one, come to us today (3),
granting us a thousandfold nourishing happiness (4).⁵

Sinīvāli: (6,7)

2.32.6

O Sinīvāli, a sister of the gods (1),
accept with pleasure the offering which is cast (2);
O goddess, bestow upon us a new birth (3).⁶

[*pr̥thuṣhṭuke*: occurs only once; Yāska and S offer a variety of meanings including, 'one with wide hair, one with wide body etc.']

prajā: birth, offspring; in the spiritual sense, a new power of consciousness which is born in us as a child.

Line 3 is same as Line 3 in (2.41.17).]

2.32.7

Sinīvāli has beautiful hands, fair fingers (1),
has happy delivery and is the creator for many beings (2).
She guards the people (3),
pour the offering to her (4).⁷

[This mantra is variant of TS (3.1.11.4), RV has *subāhu*, KYTS has *supāṇi*.

sushūmā: *susūmā* (pada-pāṭha); happy delivery;]

⁵ यास्तै राके सुम॒तयः सु॒पेश॑सो (1), याभि॑र्ददा॒सि दा॒शुषे॒ वसू॑नि (2),

ताभि॑र्नो अ॒द्य सु॒मना॑ उ॒पाग॑हि (3), सह॒स्रपो॑षं सु॒भगे॒ ररा॑णा (4)

⁶ सि॒नीवा॒लि पृ॒थु॒ष्टुके॒ या दे॒वाना॑म॒सि स्व॒सां (1),

जुष॑स्व ह॒व्यमाहु॑तं (2), प्र॒जां दे॒वि दिदि॑द्भि नः (3)

⁷ या सु॒बा॒हुः स्व॒हुरिः (1), सु॒षूमा॑ बहु॒सूव॑री (2),

तस्यै॑ वि॒शप॑त्न्यै (3), ह॒विः सि॒नीवा॒ल्यै जु॑होतन (4)

Goddesses:**2.32.8**

I invoke Indrāṇī for increase (3),
and Varuṇāni for (having) blissful state (4).

She is Gungū, she is Sinivālī (1),
she is Rākā and she is Sarasvatī (2).⁸

[Lines 1,2 indicate the identity among the 4 deities.]

⁸ या गुङ्गूर्या सिनीवाली (1), या राका या सरस्वती (2),
इन्द्राणीम् अहं ऊतये (3), वरुणानीं स्वस्तये (4)

Section 5: Rudra, Maruts and others: Sūktās (33-37)

2.33: Rudra, the healer

2.34: Maruts

2.35: The son of waters (*apām napāt*)

2.36: The six seasons

2.37: Dravinodāḥ (treasure givers) & others

33. Rudra, the Healer

Riṣhi: Ḡṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.33.1: The perfect sight of Sun

2.33.2: Your healing powers full of peace

2.33.3: Carry us to the farther shore beyond evil

2.33.4: May we not anger you with ill-praise

2.33.5: Invoke him with hymns of affirmation (stoma)

2.33.6: He grants shade even in blazing Sun

2.33.7: He gives delight to all (*jalāṣha*)

2.33.8: We invoke the brilliant name of Rudra

2.33.9: He has firm limbs, many forms and is forceful

2.33.10: Your necklace has universal forms

2.33.11: He is terrible and destructive to the foes

2.33.12: We approach you like a son his father

2.33.13: Manu created (your) healing remedies

2.33.14: Be gracious to our descendents

2.33.15: You are conscious in knowledge

Metre: Triṣṭup

[This hymn focusses particularly on the healing powers of Indra.
The related words '*bhishag*' or '*jalāṣha*' occur five times.]

2.33.1

O father of the Maruts, let your bliss, come (to us) (1).
 May you not take away from us the perfect sight of the Sun (2).
 May the hero be merciful to us in regard to our steeds (3).
 O Rudra, may we be born by the children of our works (4).¹

[*prajābhiḥ*: by the children of our works, (5.4.10);

Line 4: Recall (5.4.10): 'may I win immortality by the children of my works'.]

2.33.2

O Rudra, by the healing powers full of peace given by you (1,3),
 I would attain a hundred winters (2).
 Drive hatred far away from us (4),
 (drive) away evil, and diseases in all directions (5).²

2.33.3

O Rudra, you are the best of what is born, in glory (1),
 the mightiest of the mighty, O wielder of Vajra (2).
 Carry us to the peace, the farther shore beyond evil (3).
 Ward off all attacks of the powers of evil (*rapasaḥ*) (4).³

¹ आ तै पितॄर्मरुतां सुम्रम् एतु (1), मा नः सूर्यस्य संहृशौ युयोथाः
 (2), अभि नौ वीरो अर्वति क्षमेत (3), प्र जायेमहि रुद्र प्रजाभिः (4)

² त्वादत्तेभी रुद्र शन्तमेभिः (1), शन्तं हिमां अशीय (2), भेषजेभिः
 (3), वि अस्मद् द्वेषौ वितरं (4), वि अंहो वि अमीवाः ज्ञातयस्वा
 विषूचीः (5)

³ श्रेष्ठो जातस्य रुद्र श्रियासि (1), तवस्तमः तवसां वज्रबाहो (2),
 पर्षि णः पारम् अंहसः स्वस्ति (3), विश्वा अभीती रपसो युयोधि
 (4)

2.33.4

O Rudra, mighty lord, may we not anger you,
 with our prostrations of surrender (1),
 nor with ill-praise, nor with joint invocation (2).
 Raise up our heroes with healing remedies (3).
 I hear of you as the best healer among healers (4).⁴

[*duṣṭutī*: ill-praise; harsh words;
 We anger Rudra with our prostrations if we do not express remorse
 at our past evil-deeds and make no attempt to change our wrong
 behaviour.]

2.33.5

Call (Rudra) with hymns
 that summon the gods, and with offerings (1).
 I would pacify (him) with hymns of affirmation (2).
 He is compassionate, easy to invoke (3),
 is knowledge in mortal minds, and luminous (4).
 May he not subject us to that wrath of his (5).⁵
 [Line 4: *babhru*: see (2.33.8); *havīmabhiḥ*: by hymns of call that
 summon the gods, (1.12.2).]

⁴ मा त्वां रुद्र चुक्रुधामा नमोभिः (1), मा दुष्टुती वृषभ मा सहूती
 (2), उन्नो वीराँ अर्पय भेषजेभिः (3), भिषक्तमं त्वा भिषजाँ शृणोमि
 (4)

⁵ हवीमभिः हवते यो हविर्भिः (1), अव स्तोमैभी रुद्रं दिषीय (2),
 ऋदूदरः सुहवो (3), मा नो अस्यै बभ्रुः सुशिप्रौ (4), रीरधन् मनायै
 (5)

2.33.6

The mighty one accompanied by the Maruts (1),
 with his most vigorous force (3),
 has gladdened me who begs for favour (2,4).
 Free from sin, I would attain shade,
 even in blazing light as it were (5).
 I would desire to win the bliss of Rudra (6).⁶

[*tvakṣhasā*: his vigorous force, (1.100.15), (4.27.2);]

2.33.7

O Rudra, where is that merciful hand of yours (1)?
 Where is the healer with his form of happiness (2)?
 be compassionate towards me, O mighty one (4),
 and mitigate the effects of the sins against the gods (3),⁷

[Line 3: Disrespect to Gods has its own reactions. Indra in his mercy destroys these side-effects;

jalāśhaḥ: one who dwells in waters, (7.35.6); a form of happiness (*sukharūpa*), (1.43.4);

apabarta: to carry away, to mitigate, (tentative) (occurs once)]

2.33.8

The white flaming mighty one, who is knowledge in mortal mind (1).
 To him, I utter forth a vast and perfect hymn (2).
 with prostrations of surrender (I adore) him
 his radiance destroys impurities (3).
 With obeisance, we invoke the brilliant name of Rudra (4).⁸

⁶ उन्मा॑ मम॒न्द (1), वृष॑भो म॒रुत्वान् (2), त्वक्षी॑यसा॒ वयसा॑ (3),
 नाध॑मानम् (4), घृणी॑व छा॒याम् अ॒रपा अ॑शीय (5), आ॒र्विवा॑सेयं
 रु॒द्रस्य॑ सु॒प्तम् (6)

⁷ क॒स्य तै॑ रु॒द्र मृ॒ळया॑कुः ह॒स्तो (1), यो अ॒स्ति भे॒षजो॑ जला॑षः (2),
 अ॒प॒भ॒र्ता रप॑सो दै॒व्यस्य॑ (3), अभी॑ नु मा॒ वृष॑भ चक्ष॒मीथाः॑ (4)

⁸ प्र॒ब॒भ्रवै॑ वृष॒भाय॑ श्वि॒तीचे॑ म॒हो (1), म॒हीं सु॑ष्टुतिम् ई॒रया॑मि (2),
 न॒म॒स्या क॑ल्म॒लीकि॑नं (3), नमो॑भिः गृणी॒मसि॑ त्वे॒षं रु॒द्रस्य॑ नाम॑ (4)

[*babhruḥ*: one who upbears the worlds (S), ruddy brown (S); knowledge in the mortal mind (SA); *mahīm*: vast, (1.140.5)]

2.33.9

With his firm limbs, having many forms, he is forceful (1).

(He is) ruddy-brown, has taken the bright golden form (2).

The almightiness is inseparable from Rudra (4).

He is the supreme ruler and lord of the vast world (3).⁹

[*ugra*: puissant, (1.127.11); forceful, (3.26.5);

pipishe: has taken form, (5.57.6);

Line 2: 'adorns himself with golden ornaments' (S). Gods are forces who do not need ornaments nor adorning. There is no word for ornaments in the text. Ruddy-brown indicates a psychological hue, not physical.]

2.33.10

Putting forth your power, you bear arrows and bow (1),

and you protect all this force (3).

Your necklace has universal forms and is a worshipped force (2).

There is nothing mightier than you, O Rudra (4).¹⁰

[*arhan*: putting forth your power, (2.3.1, 2.3.3);

dayase: protect, give (protection);

abhvaḥ: one of hugeness and mightyness, (2.4.5);

bow and arrow symbolise pointed actions.]

⁹ स्थिरेभिः अङ्गैः पुरुरूपं उग्रो (1), बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः
(2), ईशानादस्य भुवनस्य भूरेः (3), न वा उ योषत् रुद्रात् असुर्यम्
(4)

¹⁰ अहन् विभर्षि सायकानि धन्व अहन् (1), निष्कं यजतं
विश्वरूपम् (2), अहन् इदं दयसे विश्वमभ्वं (3), न वा ओर्जीयो रुद्र
त्वदस्ति (4)

2.33.11

(O man) praise the youth sitting on the car seat;

he has the inspired knowledge (1).

He is terrible and destructive like a fierce wild beast (2).

O Rudra, being praised, be gracious to the singer (3).

Let your armies smite another (foe) within us (4).¹¹

[The mantra is a variant of KYTS (4.5.10.8).

Line 4: Destroy the hostiles who have entered our inner bodies
(because of our carelessness).

senāḥ: armies; subtle forces;]

2.33.12

O Rudra, we approach you and bow down to you (1),

just as a son (approaches) with obeisance his father (2).

I chant to the lord of existence, the giver of much (3).

Being hymned, you give me the healing remedies (4).¹²

[*nānāma*: *nanāma* (pada): to bow down respectfully, (1.48.8)]

2.33.13

O Maruts, your healing remedies are pure (1);

they are full of peace and create bliss, O mighty ones (2).

Manu, our father, chose them (3).

I desire these and also the peace at rest,

and peace in movement (given by) Rudra (4).¹³

¹¹ स्तुहि श्रुतं गर्तसदं युवानं (1), मृगं न भीमम् उपहत्नुम् उग्रम् (2),

मृळा जरित्रे रुद्र स्तवानो (3), अन्यं तै अस्मन्नि वपन्तु सेनाः (4)

¹² कुमारः चित्पितरं वन्दमानं (1), प्रति नानाम रुद्र उपयन्तम् (2),

भूरैः दातारं सत्पतिं गृणीषे (3), स्तुतस्त्वं भैषजा रासि अस्मे (4)

¹³ या वौ भेषजा मरुतः शुचीनि (1), या शंतमा वृषणो या मयोभु

(2), यानि मनुः अवृणीता पिता नः (3), ता शं च योश्च रुद्रस्य

वश्मि (4)

[*sham*: peace at rest; *yoḥ*: peace in movement; *sham* and *sharma* express the idea of peace and joy, the joy that comes of the accomplished labour, *shami* or work of the sacrifice, the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is free from pain of strife and effort. (SA,SV, p. 383 (5.7)

Line 2: epithets refer both to Maruts and the healing remedies]

2.33.14

May the dart of Rudra pass us by (1);

may the great wrath of the terrible one go by us (2).

(O Rudra), destroy the hostile forces,

(faced by) those with a spirit of fullness (3).

O bounteous one, be gracious to our children and descendants

(our creations and their extensions) (4).¹⁴

[Mantra is also in KYTS (4.5.10.9) (Variant); RV: *vṛhyāḥ*, KYTS *vṛṇaktu*;

tanuṣhva: spread out, (4.4.4);

avasthirā: firmly established hostile forces (*ava*), (4.4.5)

maghavadbhyaḥ: masters of riches or felicities (usual meaning);

those with the spirit of fullness, (1.140.10). The prayer is that Indra should be gracious to these persons since they are trying to develop the integral outlook.]

¹⁴ परिं णो हेती रुद्रस्य वृज्याः (1), परिं त्वेषस्य दुर्मतिः मही गात्
(2), अव स्थिरा मघवद्भ्यः तनुष्व (3), मीढ्वः तोकाय तनयाय
मृळ (4)

2.33.15

O one who supports the worlds, mighty one,
you are conscious in knowledge (1),
hence you are not angry and slay (us) not, O god (2).

O Rudra, become aware of our call here (3).

May we, heroic in strength, speak about the Vast,
during the discoveries of knowledge (4).¹⁵

[*suvīrāḥ*: heroic in strength, (7.1.24), (6.13.5);

bodhi: become aware; *chekitāna*: conscious in knowledge, (3.18.2),
become aware (4.14.2); *babhro*: see (2.33.8);]

34. Maruts

Riṣhi: Ṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.34.1: Fierce like lion and also luminous

2.34.2: They awaken to knowledge

2.34.3: They hear with their sensitive ears the call

2.34.4: Bringing the fullness of satisfactions

2.34.5: Come here to accept the rapturous Soma

2.34.6: On behalf of the adorers, perform the actions of thought

2.34.7: Grant the impulses to the singer and those in battle

2.34.8: Maruts, the perfect givers, give the felicities

2.34.9: Destroy the person of ill-will

2.34.10: Destroy the hurters of the devotee Trita

2.34.11: We seek the well-expressed achievement

2.34.12: Dashagva sages and Uṣha grant us the pure rays

2.34.13: Rudrās with perfect forms and musical instruments

2.34.14: We laud you with surrender

2.34.15: You freed your adorer from the clutches of revilers

Metre: 1-14, Jagati; 15, Triṣṭup

¹⁵ ए॒वा ब॑भ्रो वृष॒भ चे॒कितान॑ (1), यथा॑ दे॒व न ह॑णीषे न ह॑ंसि (2),
ह॒व॒न॒श्रुत् नः॑ रु॒द्रेह॑ बो॒धि (3), बृ॒ह॒द्व॒दे॒म वि॒दथे॑ सु॒वीराः॑ (4)

2.34.1

The Maruts bring down the streams (of energies)
with their ever-daring might (1).

They (are) fierce like the lions (2),
they illumine with their mights (3).

(They are) blazing like the fires (4).

They destroy the wandering demons (who stop the waters) (5).

They make the hidden-rays (or waters) to come down (6).¹

[*ṛjīṣhiṇaḥ*: one who removes the strength of the foes, (1.64.12),
(1.32.6), (KS); *dhāmanta*: to smelt, (4.2.17);

Line 6: The Ray-cows are hidden by Vala, the waters by Vṛtra.

dhṛṣṇu-ojaśaḥ: ever-daring might, (8.70.3);

bhṛmim: moving, wandering, (1.31.16); (4.32.2);]

2.34.2

Awakening to knowledge,

they shine like stars in the heaven (1).

Producers of rain, you are resplendent like the sky (2).

O Maruts, with golden light in your bosom (body) (4),

Rudra the showerer, created you (3,5),

in the pure bosom of the Pṛṣṇi (6).²

[*ūdhani*: bosom, (3.29.4); *khādi*: shining weapons; *abhram*: sky,
cloud, (10.20.4);

rukma-vakṣhaśa: with golden light in their bosom, (5.55.1);]

¹ धारावरा मरुतो धृष्णु औजसो (1), मृगा न भीमाः (2),
तविषीभिः अर्चिनः (3), अग्रयो न शुशुचाना (4), ऋजीषिणो भूमिं
धर्मन्तो (5), अप गा अवृण्वत (6)

² द्यावो न स्तृभिः चितयन्त खादिनो (1), वि अभ्रिया न द्युतयन्त
वृष्टयः (2), रुद्रो यद्वो मरुतो रुक्मवक्षसो (3), वृषा (4), अर्जनि (5),
पृश्न्याः शुक्र ऊर्धनि (6)

2.34.3

The Maruts sprinkle all the beings with life-energy,
just as the (tired) steeds in a battle (are sprinkled) (1).

Hearing with their inner ears the call,
they rush to the place (2).

O Maruts, you brandish (spears) with golden-radiance (3).

May you with one passion come here
with the satisfactions (to fill our desires),
along with your spotted deer (4).³

[*dauidhvataḥ*: brandishing, (4.13.2);

ashvān: beings with life-energies;

samanyavaḥ: with one passion, (4.1.1)]

2.34.4

May they (the Maruts) bring the fullness of satisfactions,
(to the sacrificer) from all the worlds forever (1),

as if (they come) from the god of love Mitra (2).

They, the frequent givers, have inexhaustible riches,
and the spotted deer (for their vehicle) (3).

To us they are straight-forward,
and they sit at the yoke in the manifested things (4).⁴

[*vayuneshu*: in the manifested things, in all kinds of knowledge,
(6.7.5); *dhūrṣhadaḥ*: yoke of chariot, (2.2.1)]

³ उ॒क्षन्ते॒ अ॒श्वौ॒ अ॒त्यौ॒ इ॒वा॒जिषु॑ (1), न॒दस्य॒ कर्णैः॒ तुर॑यन्त आ॒शुभिः॒
(2), हि॒र॒ण्य॒शि॒प्रा मरु॑तो द॒र्वि॒ध्वतः॒ (3), पृ॒क्षं या॑थ॒ पृ॒ष॒तीभिः॒
स॒म॒न्यवः॒ (4)

⁴ पृ॒क्षे ता॒ वि॒श्वा भु॑व॒ना वव॑क्षिरे (1), मि॒त्राय॑ वा॒ स॒दम् (2),
आ॒जी॒रदा॑नवः पृ॒ष॒दश्वा॑सो अ॒नव॒भ्र-रा॑धस (3), ऋ॒जि॒प्या॒सो न॒
व॒यु॒नैषु॒ धूर्ष॑दः (4)

2.34.5

May you O Maruts, with one passion, come here
to accept the rapturous Soma (5),
just like swans come to their own abodes (4).

You have shining weapons (3),
flaming Ray-cows (milch-cows) with overflowing udders (1).
(You come) by the paths with no obstructions (2).⁵

[*ūdhabhiḥ*: udders; *rapshate*: overflowing, (4.45.1);

Line 1: Clearly *dhenu* is not an animal, but a symbol. Maruts have these knowledge-rays which are flaming and ready to give themselves to the sincere aspirants. Hence their udders are full. For S also *dhenu* is not a cow, but something which gives contentment. He regards all the epithets in line 1 as referring to the paths (*pathi*) in line 2.]

2.34.6

O Maruts, with one passion,
come to our utterances of wisdom-words and the Soma (1,3),
just as (you come to hear) the praises offered by human beings (2).
Nourish the milch cow so that it is like a mare with full udder (4).
On behalf of your adorer,
perform the appropriate actions of thought
to make the plenitude of shapes accessible to him (5).⁶

[Shapes include both material and nonmaterial objects]

⁵ इन्धन्वभिः धेनुभी रप्शदूधभिः (1), अध्वस्मभिः पथिभिः (2),
भ्राजदृष्टयः (3), आ हंसासो न स्वसंराणि (4), गन्तन् मधोः मदाय
मरुतः समन्यवः (5)

⁶ आ नो ब्रह्माणि मरुतः समन्यवो (1), नरां न शंसः (2), सर्वनानि
गन्तन् (3), अश्वामिव पिप्यत धेनुमूर्धनि (4), कर्ता धियं जरित्रे
वार्जपेशसम् (5)

2.34.7

O Maruts, give us the master of plenitude (1),
to release (the riches) from the car (2),
and to awaken the knowledge of the mantrās, day by day (3).
Grant the impulsions to the adorers (4).
For the singer in the battle (5),
(may you grant) intelligence,
the capability not to be assailed by foes,
the strength and the possession of the goal (6).⁷

[*sani*: possession of the goal, (5.27.4); conquest, (3.1.21);
āpānam: release; *saha*: strength;]

2.34.8

The Maruts with the golden light in their bosoms
yoke their steeds to the car (1),
(to give) the felicities (to the seeker) (2).
They (are) the perfect givers (3).
To the sacrificer giving the offerings,
the Maruts pour the great impulsion (5),
just as milch cows feed their young ones in the cow-stall (4).⁸

[*svasarāṇi*: cow stalls, (1.3.8);
bhagaḥ: of the felicities, (6.13.2)]

⁷ तं नौ दात मरुतो वाजिनं (1), रथं आपानं (2), ब्रह्म चितयत्
दिवेदिवे (3), इषं स्तोतृभ्यो (4), वृजनेषु कारवे (5), सनि मेधाम्
अरिष्टं दुष्टं सहः (6)

⁸ यत् युञ्जते मरुतो रुक्मवक्षसो अश्वान् रथेषु (1), भग आ (2),
सुदानवः (3), धेनुर्न शिश्वे स्वसरेषु (4), पिन्वते जनाय रातहविषे
महीमिषम् (5)

2.34.9

Maruts the lords of riches protect us from the doer of harm (1,3),
and from the mortal with the wolf-like enmity against us (2).
With your burning weapons turn away from us the foe (4),
and destroy the person of ill-will with the smiting stroke (5).⁹

[*chakriyā*: weapon (S); *vasavaḥ*: lords of riches, (7.1.2);
ashasaḥ: they who do not speak the word of blessings, (4.4.13);
vartaya: turn away from us, (10.156.3)]

2.34.10

O Maruts, your wonderful movements
are luminous (or well-known) (1).
You milked the friendly udders (for rain) (2).
When Trita, praising the Rudrās, was being reviled (3),
you, the unassailable, destroyed those hurters (4).¹⁰

[*āpayah*: friendly, (7.8.6)]

2.34.11

O great Maruts who come to the sacrifices (1),
we invoke you in the collection (of Soma) which spreads widely (2).
Lifting up the golden ladles (containing Soma) (3),
we seek (from you), along with wisdom-words,
the well-expressed achievement (4).¹¹

⁹ यो नो मरुतो (1), वृकताति मर्त्यो रिपुर्दधे (2), वंसवो रक्षता
रिषः (3), वर्तयन्त तपुषा चक्रिया अभि तम् (4), अव रुद्रा अशसौ
हन्तना वर्धः (5)

¹⁰ चित्रं तद्वो मरुतो यामं चेकिते (1), पृश्न्या यत् ऊधः अपि आपयो
दुहुः (2), यद्वा निदे नवमानस्य रुद्रियाः त्रितं (3), जराय जुरताम्
अदाभ्याः (4)

¹¹ तान्वो महो मरुत एव-याव्रो (1), विष्णोः एषस्य प्रभृथे हवामहे
(2), हिरण्यवर्णान् ककुहान् यत्-सुचो (3), ब्रह्मण्यन्तः शंस्यं राधं
ईमहे (4)

[*rādha*: achievement; *eṣha*: this (Soma) (S);
viṣṇoḥ: pervading; *prabhṛthe*: collection, (5.33.5);]

2.34.12

The Dashagvās (sages) were the first to complete the yajna (1).
 They urged Uṣha for the onset of the rays of Dawn (2).
 Uṣhā with her rose-coloured rays scattered the night (3).
 (May they) grant us the rays of consciousness,
 which are great, pure and radiant (4).¹²

[Line 1: (alt.) Maruts assuming the form of Dashagvās completed the yajna;

rāmīḥ: the dark nights; *go-arṇasā*: rays of consciousness (*go*, *chit-rashmi*) and the energies signified by waters, (1.112.18) (KS);

Dashagva: They are a group of seers belonging to the Angirasa lineage; “Indra with the Dashagvās found the Truth, even the Sun dwelling in darkness”, (3.39.5)

Line 4: they: the sages or Uṣha.]

2.34.13

The Rudrās are increased in the abode of truth (1).
 They are bright with the dawn-red lustre of earth (2).
 They drive away clouds with their own might
 like a battle horse (3).
 They bear perfect forms and delightful colours (4).¹³

[*añjibhiḥ*: bright, (1.36.13); ornaments (S);

kṣhoṇibhiḥ: musical instruments (S); earth in most mantrās]

¹² ते दशगवाः प्रथमा यज्ञम् ऊहिरे (1), ते नो हिन्वन्तु उषसो व्युष्टिषु (2), उषा न रामीः अरुणैः अपोर्णुते (3), महो ज्योतिषा शुचता गो-अर्णसा (4)

¹³ ते क्षोणीभिः अरुणेभिः न अञ्जिभी (1), रुद्रा क्रतस्य सदेनेषु वावृधुः (2), नि-मेघमाना अत्येन पाजसा (3), सुश्चन्द्रं वर्णं दधिरे सुपेशसम् (4)

2.34.14

With prostrations of surrender we hymn you with words (3),
for your coming here and (1),
(granting) us the great armour-like protection and increasings (2).
(In the same way) Trita approached the five summoning priests (4),
and retained them with him for the protection
from those who are below (4).¹⁴

[*avarān*: those who are low (in consciousness), (8.75.15);
abhiṣṭaya: approach, (10.6.1), (8.19.20);
iyānaḥ: coming, (10.20.10), journeying (5.22.3)]

2.34.15

O Maruts, by your protection,
you made the seeker for riches cross the evil and sin (1).
You freed your adorer from the (clutches of) revilers (2).
O Maruts, may that protection be in our front (3).
May your right-thinkings come in our front,
just as a cow (goes to its calf) (4).¹⁵

[*radhra*: one praying for riches, (10.24.3), obedient adorer, (S);]

¹⁴ ताँ इ॒यानो (1), महि वरू॒थम् ऊ॒तय॒ (2), उप॒ घ इत् ए॒ना नम॑सा
गृणीम॑सि (3), त्रि॒तो न यान् प॒ञ्च हो॒तृन् अ॒भिष्ट॑य (4),

आव॑वर्त॒त् अव॑रान् च॒क्रिया अव॑से (5)

¹⁵ यया॑ र॒ध्रं पा॒रय॑थ अति अ॒हो (1), यया॑ नि॒दो मु॒ञ्चथ॑ वन्दि॒तार॑म्
(2), अ॒र्वाची॑ सा म॑रुतो॒ या व॑ ऊ॒तिः (3), ओ षु वा॒श्रेव॑ सुम॒तिः
जिगा॑तु (4)

35. The son of waters (*apām napāt*)

Riṣi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakaḥ

2.35.1: The seer has created this hymn

2.35.2: The son of waters has created all beings

2.35.3: The streams fill the universal wideness

2.35.4: The waters surround the youth (Agni)

2.35.5: The three divine women

2.35.6: The non-givers cannot approach him (Agni)

2.35.7: Son of waters eats perfect food

2.35.8: All the beings are his branches

2.35.9: Robed in lightning

2.35.10: He is of golden form and vision

2.35.11: Light is the food for the son of waters

2.35.12: I nourish him with fuel

2.35.13: Enters with the body of another

2.35.14: Waters bring light as the food to their son

2.35.15: O Agni, I approach you for granting abodes to people

Metre: Triṣṭup

[According to *anukramāṇi*, the deity of hymn is *apām napāt*, son of waters. It is usually Agni. In (1.22.6) it is Savitṛ. This word occurs in (7.35.13), (7.47.2), (10.92.3) without explanation.

The sūkta (10.30) is dedicated to *apām napāt* or the waters.]

2.35.1

Desirous of plenitude I have fashioned this hymn (1).

May the son of streams gladly accept my laud of wisdom words (2).

Will he, the son of waters, the swift driver,
make (them) of perfect shape (3)?

For he will enjoy (them) (4).¹

¹ उप ई असृक्षि वाज॒युः ब॑च॒स्यां (1), च॒नो द॑धीत ना॒द्यो गि॒रौ मे (2),
अ॒पां न॑पात् आ॒शुहे॑मा कु॒बित्स सु॒पे॒शंसः क॑रति (3), जोषि॒षद्धि (4)

[*āshuhemā*: the swift driver, (galloper), (2.1.5);
upa asṛkṣhi: to create, to release;]

2.35.2

We would certainly utter from our heart
 this well-fashioned hymn for him (1).

May he take note of it (2).

By the greatness of his mightiness, the son of waters, (3),
 has created all beings (4).²

[Even though the seer fashioned the hymn, it will be shaped by
 Agni.

aryaḥ: the lord; *asurya*: mightiness, (7.5.6)]

2.35.3

While some (streams) flow together (1),
 others flow (separately) to (the sea) (2);
 the streams fill the universal wideness (ocean) (3).

The pure waters stand around him (5),
 the pure, the shining son of waters (4).³

[*shuchim*: shining (Son);

shuchayaḥ: pure (waters) in line 5]

-
- ² इमं स्वस्मै हृद आ सुतष्टं मन्त्रं वोचेम (1), कुविदस्य वेदत् (2),
 अपां नपात् असुर्यस्य महा (3), विश्वानि अर्यो भुवना जजान (4)
³ सम् अन्या यन्ति (1), उपं यन्ति अन्याः (2), समानमूर्वं नद्यः
 पृणन्ति (3), तम् शुचिं शुचयो दीदिवांसम् अपां नपातं (4), परि
 तस्थुरापः (5)

2.35.4

The waters surround (3),
 the youth (Agni), making him bright (2),
 (just as) a modest maiden (serves a youth) (1).
 He with clear flames shines bountifully on us (4).
 (He is) robed with light in the waters (6),
 even though there is no fuel (5).⁴

[*asmerā*: modest (S);

Line 5: There is the absence of the physical fuel, the wooden-sticks. Light and flames are symbolic.]

2.35.5

On him (Agni), the god free from misery,
 the three divine women (1),
 desire to bestow food (2),
 They spread abroad as if formed in the waters (3).
 He (Agni) sucks the milk created in ancient times (4).⁵

[*tisro nārīḥ devīḥ*: the three divine women; According to S, they are
 1lā, Sarasvatī and Mahī; The word *annam* (food) occurs 5 times in
 this sūkta. It is 'light' as stated in verse 11.

pūrvasūnām: created in ancient times (*pūrva*); that was created by
 Brahma in the beginning (S)]

⁴ तम् अस्मैरा युवतयो (1), युवानं मर्मज्यमानाः (2), परि यन्ति
 आपः (3), स शुक्रेभिः शिक्कंभी रेवत् अस्मे दीदाय (4), अग्निध्मो
 (5), घृतनिर्णिक् अप्सु (6)

⁵ अस्मै तिस्रो अव्यथ्याय नारीः देवाय देवीः (1), दिधिषन्ति अन्नम्
 (2), कृता इवोप हि प्रसर्से अप्सु (3), स पीयूषं धयति पूर्व-सूनाम्
 (4)

2.35.6

The birth of this steed is here and in the Sun-world (1).

May you protect the illumined seers,
from the doers of harm and haters (2).

The non-givers and those committed to falsehood (5,7),
cannot approach the inviolable Agni (6,4),
whether he is in the immature waters or in the supreme state (3).⁶

[*pūrṣhu*: waters (S) (occurs once); *na vi nashan*: cannot approach;
āmāsu: imperfect, immature;

Recall that (2.11.6) regards horses as the Rays of intuition of Sun,
sūryasya ketu.]

2.35.7

In his own house is a cow yielding good milk (1);

he nourishes his self-law, (the powers which uphold him) (2);

he eats the perfect food (3).

He, the son of waters, gathers strength within the waters (4);

he shines forth for the granting of riches to the worshipper (5).⁷

[*subhuḥ*: perfect; derived from *subhvaḥ* in (5.55.3), (5.59.3)]

2.35.8

He (is) in the water, brilliant in purity and divine (1).

(He) possesses the truth, widely shines forth unceasing (2).

All the beings are as it were, branches of him (3).

The growths of the earth and the children are born of him (4).⁸

⁶ अश्वस्यात्र जनिमास्य च स्वः (1), द्रुहो रिषः संपृचः पाहि सूरीन्
(2), आमासु पूरु परो (3), अप्रमृष्यं (4), नारांतयो (5), वि नंशन् न
(6), अनृतानि (7)

⁷ स्व आ दमै सुदुघा यस्य धेनुः (1), स्वधां पीपाय (2), सुभु अन्नम्
अत्ति (3), सो अपां नपात् ऊर्जयन् अप्सु अन्तः (4), वसुदेयाय
विधत्ते वि भाति (5)

⁸ यो अप्स्वा शुचिना दैव्येन (1), क्रतावा अजंस उर्विया विभाति (2),
वया इदंन्या भुवन्नानि अस्य (3), प्र जायन्ते वीरुधश्च प्रजाभिः (4)

[*vīrudhaḥ*: growths of the earth, plants]

2.35.9

The son of waters is standing upright
in the lap of the winding waters (1).

He is robed in lightning (2).

Around him, golden-hued the mighty rivers flow (4),
he bearing his highest greatness (3).⁹

[*yahvīḥ*: mighty (rivers), (1.71.7)]

2.35.10

He is of golden form, of golden vision (1);

this son of waters is of golden hue (2).

To him after he has sat down (4),

(coming) from a golden womb (3),

the givers of gold give food (5).¹⁰

[*samṛk*: vision, (4.1.6); all-seeing, (1.66.1)]

2.35.11

The beautiful and secret name of the Son of waters (2,4),

and that flame-force, have increased (1,3).

The maidens kindle him, the golden-hued (5).

Light is his food (6).¹¹

⁹ अ॒पां न॒पा॒दा हि अ॒स्थात् उ॒प॒स्थं जि॒ह्मा॒नाम् ऊ॒र्ध्वो (1), वि॒द्यु॒तं
व॒सा॒नः (2), तस्य॒ ज्येष्ठं॑ म॒हि॒मानं॑ (3), व॒ह॒न्तीः हि॒र॒ण्य॒वर्णाः॑ परि॒
य॒न्ति य॒द्दीः (4)

¹⁰ हि॒र॒ण्य॒रूपः॑ स हि॒र॒ण्य॒सं॒दृक् (1), अ॒पां न॒पा॒त् से॒दु हि॒र॒ण्य॒वर्णः॑
(2), हि॒र॒ण्य॒या॒त्परि॒ यो॒नैः (3), नि॒ष॒द्या (4), हि॒र॒ण्य॒दा द॒द॒ति
अ॒न्न॒म॒स्मै (5)

¹¹ तत् अ॒स्य अ॒नी॒कम् उ॒त (1), चा॒रु॒ नाम अ॒पी॒च्यं (2), व॒र्ध॒ते (3),
न॒प्तुः अ॒पाम् (4), य॒मि॒न्ध॒ते यु॒व॒तयः॑ स॒म् इ॒त्था हि॒र॒ण्य॒वर्णं॑ (5),
घृ॒तम् अ॒न्नम् अ॒स्य (6)

[*anīkam*: flame-force, (4.5.15)]

2.35.12

To him, the nearest friend of many, we offer worship (1,3),
with sacrifices, prostrations of surrender, and offerings (2,4).
I rub bright and pure the high place of his presence (3),
I nourish (him) with aspiration (4);
I establish (him) with food; I extol (him) with rik mantrās (5).¹²

[*sānu*: high place, peak, (1.10.2);

bilma: aspiration; fuel-sticks, (S), (occurs once)]

2.35.13

He, the bull, generated that child in them (1).
He, as a child, sucks them (mothers); they kiss him (2).
He, the son of waters, of unfaded colour (3),
enters here with the body of another (4).¹³

[Line 1: *tāsu*: them; waters (S);]

2.35.14

Stationed in this highest place (1),
he shines forever with his indestructible (rays) (2).
The waters bring light as food to (their) son (3),
mighty, they themselves go swiftly around
with their robes of light (4).¹⁴

¹² अ॒स्मै ब॑हूनाम् अ॒व॒माय॑ सख्यै॑ (1), य॒ज्ञैः (2), वि॒धेम॑ (3), नम॑सा
ह॒विर्भिः॑ (4), सं सानु॑ मा॒र्जिम् (5), दि॒धिषामि॑ बि॒ल्मैः॑ (6), द॒धामि॑
अ॒न्नैः परि॑ वन्द॑ ऋ॒ग्भिः (7)

¹³ स ई॑ वृषा॑ अ॒जनय॑त् तासु॑ गर्भं॑ (1), स ई॑ शिशुः॑ धयति॑ तं रि॑हन्ति
(2), सो अ॒पां न॒पात् अ॒न॒भि॒म्लात॑वर्णो॑ (3), अ॒न्यस्यै॑व इ॒ह त॒न्वा
वि॒वेष॑ (4)

¹⁴ अ॒स्मिन्प॑दे पर॒मे त॑स्थि॒वांसम् (1), अध्व॑स्मभिः॑ वि॒श्वहा॑
दी॒दि॒वांसम् (2), आपो॑ न॒ज्रै घृ॑तम् अ॒न्नं वह॑न्तीः (3), स्व॒यम् अ॒त्कैः॑
परि॑ दीयन्ति॑ य॒ह्वीः (4)

[*atkaiḥ*: robes, (5.55.6)]

2.35.15

O Agni, I approach you (1),
for granting happy abodes to people (2).
I approach you (3),
with words of purification on behalf of the lords of plenty (4).
May the gods protect that which is blissful (5).
May we heroic in strength (7),
speak about the Vast during the discoveries of knowledge (6).¹⁵
[*bhādam*: bliss, (3.9.7); happy or happy good (1.1.6);
suvīrāḥ: heroic in strength, (7.1.24)]

36. The Six seasons and gods

Riṣhi: Ṛtsamadaḥ Bhārgavaḥ Shaunakāḥ

2.36.1: Indra drinks with svāha and Vashaṭ utterances

2.36.2: Maruts, the children of Bharata (Rudra)

2.36.3: Tvashtā and his group

2.36.4: Agni, the invoker of gods and aspirant

2.36.5: Placing the perfect might in your arms

2.36.6: Nivid mantrās are recited

Metre: Jagatī

¹⁵ अयांसम् अग्रे (1), सुक्षितिं जनाय (2), अयांसमु (3), मघवद्भ्यः
सुवृक्तिम् (4), विश्वं तद्भद्रं यदवन्ति देवा (5), बृहद्वदेम विदथे (6),
सुवीराः (7)

2.36.1

The most opulent (Soma mixed) with the rays and waters (1),
are being urged towards you (2).

(It was pressed by) the stones and purified by passing it
through the net of sense life by the gods (or the priests) (3).

O Indra, the eldest and the lord of all (5),
may you drink the offering of Soma offered by the hotar priest
with the *svāhā* and *vashaṭ* utterances (4).¹

[This mantra is addressed to Indra and the season Madhu.

svāhā: *su* + *ā* + *hā*: (I) offer duly and whole heartedly; (7.2.11)

vasiṣṭha: most opulent, (7.1.8), (2.9.1);

hinva: urge; send, (10.156.2);

avibhiḥ: sheep; The physical Soma is purified by a strainer made of
hairs or the fleece of sheep. Here *avi* (sheep) symbolises the net of
sense-life. This purifies the Soma generated by work; See (2.38.10),
Sāma Veda, (506, 515); many mantrās of Maṇḍala 9 have the epithet
avya or *avi*.]

2.36.2

The Maruts, inseparable from the sacrifices (1),
with spears travel (in cars drawn by) the speckled deer (2),
and are shining with pure and bright (radiance) (3).

The dear gods, sit on the sacred seat of grass (4).

the children of Bharata (Rudra) (5).

They drink the Soma offered by the *hotar* priest (6).

They are the leaders of the midworld (7).²

¹ तुभ्यं हिन्वानो (1), वसिष्ठ गा अपो (2), अधुक्षन् सीम् अविभिः
अद्रिभिः नरः (3), पिबेन्द्र स्वाहा प्रहुतं वर्षट्कृतं होत्रादा सोमं (4),
प्रथमो य ईशिषे (5)

² यज्ञैः संमिश्राः (1), पृषतीभिः ऋष्टिभिः यामन् (2), शुभ्रासौ
अञ्जिषु (3), प्रिया उत आसद्या बर्हिः (4), भरतस्य सूनवः (5),
होत्रादा सोमं पिबता (6), दिवो नरः (7)

[*sammishla*: inseparable, (10.6.4)]

The mantra is addressed to Maruts and (the season) Mādhava.]

2.36.3

(O Tvashṭṛ) who is swift to our call,
may you come to us along with your group (1).

May you all be seated on the seat of grass;
may you be rapturous (2).

O Tvashṭṛ, accept the Soma-food (*andhasa*) and rejoice (3,4).
along with your happy group and the wives of the gods (5).³

[This mantra is addressed to Tvashṭṛ and (the season) Shukra.]

2.36.4

(O Agni), the wise one, bring the gods here
and perform the yajna (1).

You are the invoker of the gods and an aspirant (2).

May you be seated in the three wombs (3).

May you approach the sweet Soma brought here (4);

drink it (offered by) Agnidhra (priest) (5).

May you be happy with your portion (6).⁴

[This mantra is addressed to Agni and (the season) Shuchi.

triṣhu yoniṣhu: three sources of power in us, the matter, prāṇ and mind.]

³ अमेवं नः सुहवा आ हि गन्तॄन् (1), नि बर्हिषि सदतना रणिष्टन
(2), अथा मन्दस्व जुजुषाणो अन्धसः (3), त्वष्टः (4), देवेभिः
जनिभिः सुमद्रणः (5)

⁴ आ वक्षि देवाँ इह विप्र यक्षि च (1), उशन् होतः (2), नि षदा
योनिषु त्रिषु (3), प्रति वीहि प्रस्थितं सोम्यं मधु (4), पिब अग्नीध्रात्
(5), तव भागस्य तृणुहि (6)

2.36.5

(This offering) is for increasing the strength of your body (1).
 From ancient times, it is for placing
 the perfect might in your arms, which overpowers foes (2).
 The pressed Soma has been brought for you, O Indra (3).
 It is brought to you along with the Word for your drink (4).⁵

[*sahate*: overpowers, (5.2.9); *nṛmṇa*: strength, (5.19.2);
 This mantra is addressed to Indra and (the season) Nabha.]

2.36.6

(O Mitra-Varuṇa), rejoice in the yajna and
 become aware of my invocation (1).
 The seated invoker recited the “*nivid*” mantrās
 in succession as in ancient times (2).
 (The food) offered with surrender surrounds the kings (3).
 May you drink the sweet Soma,
 offered by the Prashāstra (priest) (4).⁶

[This mantra is addressed to Mitra-Varuṇa and (the season)
 Nabhasya.

Line 3: Kings: Mitra and Varuṇa;

nivid mantrās: In recent times, they are a part of ‘Rig Veda Khila’;
 they occur in the adhyāya 5.5 in the SAKSI edition of ‘Rig Veda
 Mantra Samhita’.]

⁵ एष स्य ते तन्वो नृमण्वर्धनः (1), सह ओजः प्रदिवि बाह्वोः
 हितः (2), तुभ्यं सुतो मघवन् तुभ्यम् आभृतः (3), त्वमस्य
 ब्राह्मणात् आतृपत् पिब (4)

⁶ जुषेथां यज्ञं बोधतं हवस्य मे (1), सत्तो होता निविदः पूर्या अनु
 (2), अच्छा राजाना नम एत्यावृतं (3), प्रशास्त्रादा पिबतं सोम्यं मधु
 (4)

37. Draviṇodāḥ, Ashvins and Agni

Riṣhi: Ḡṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.37.1: The treasure-giver (*draviṇodāḥ*)

2.37.2: The donor of riches

2.37.3: Lord of delight and the Neṣṭar priest

2.37.4: Soma in the fourth state

2.37.5: Ashvins are rich in the force of plenitude

2.37.6: All-gods (*Vishvedevāḥ*)

Metre: Jagatī

Subhymn to Draviṇodāḥ: (1-4) (Treasure-givers)

2.37.1

O treasure-giver, may you drink the Soma
presented by the invoker in due seasons (6).

May you rejoice in the pleasurable Soma-food
(offered by) the invoker (*hotar*) (1).

O priests of the way (2),
he (treasure-giver) desires a complete offering (3).

To him, bring the Soma (4).

The god who desires it becomes your benefactor (5).¹

[*vaṣṭi*: to desire, (6.11.3);

draviṇodāḥ: *draviṇaḥ-adāḥ*: treasure-givers; occurs 4 times in (1.15)
and 7 times in (1.96). It refers to Agni mostly. It may refer to Indra
also.

piba ṛtubhiḥ: drink in season or drink with the (deities of) seasons.
This phrase occurs in the first 3 mantra.]

¹ मन्दस्व होत्रादनु जोषमन्धसो (1), अध्वर्यवः (2), स पूर्णा वष्टि
आसिचम् (3), तस्मा एतं भरत (4), तद्वशो ददिः (5), होत्रात् सोमं
द्रविणोदः पिबं ऋतुभिः (6)

2.37.2

He who was invoked in ancient times, is invoked now also (1);
he is the one we must invoke (2).

He is renowned as a donor (of riches) (3).

The sweet Soma has been brought by the priests of the way (4).

O treasure-giver, may you drink the Soma
offered by Potra (priest) in due season (5).²

[*havyaḥ*: one we must call, (3.5.3)]

2.37.3

(O treasure-giver), your carriers have come,
may they be happy (1).

O lord of the delight,
may you be firm and strong, meeting with no hurt (2).

O violent overthrower, may you come and oversee our yajna (3).

O treasure-giver, may you drink the Soma
offered by Neṣhtra (priest) in due season (4).³

[*neṣhtra*: the priest of lustration, he who makes the offering intense,
(2.1.2).]

² यमु पूर्वमहुवे तमिदं हुवे (1), सेदु हव्यो (2), ददिर्यो नाम पत्यते (3), अध्वर्युभिः प्रस्थितं सोम्यं मधु (4), पोत्रात्सोमं द्रविणोदः पिब क्रतुभिः (5)

³ मेघन्तु ते वह्नयो येभिरीयसे (1), अरिषण्यन् वीळयस्वा वनस्पते (2), आयूया धृष्णो अभिगूर्या त्वं (3), नेष्ट्रात् सोमं द्रविणोदः पिब क्रतुभिः (4)

2.37.4

He has drunk (the Soma) given by the invoker (1);
 he has become rapturous, drinking that given by *Potra* (2).
 He rejoices (in the food) in which the delight is placed (3).
 May the treasure-givers drink the immortal and
 inviolate (Soma) in the fourth state (4).
 The treasure-giver is here for the sake of Dravinoda priests (5).⁴
 [*prayah*: delight, (4.15.2), (8.19.22);
turiyam: the fourth state beyond the lower three, matter, life-energy
 and mind.]

2.37.5

Make the car carrying the gods to be in our front (1),
 and may you get down (from the car) here (O Ashvins) (2).
 On your coming here,
 mix the sweet (Soma) with the offerings (3).
 Then may you drink the Soma (4).
 You are rich in the force of plenitude (5).⁵
 [*vājinīvasū*: meaning in line 5 as in (5.74.6, 5.74.7, 5.75.3) etc.]

⁴ अ॒पात् हो॒त्रादु॒त (1), पो॒त्रात् अ॒मत्तो॒त (2), ने॒ष्ट्राद॑जुष॒त प्र॒यो ह॒ितम्
 (3), तु॒रीयं॑ पा॒त्रम् अ॒मृ॒क्तम॑म॒र्त्यं द्र॒वि॒णो॒दाः पि॒बतु॑ (4), द्रा॒वि॒णो॒द॒सः
 (5)

⁵ अ॒र्वाश्च॑म॒य य॒य्यं नृ॒वाह॑णं॒ रथं॑ यु॒ञ्जा॒थाम् (1), इ॒ह वा॑ वि॒मोच॑नम्
 (2), पू॒ङ्गं ह॒वीषि॑ मधु॒ना हि॑ कं ग॒तम् (3), अ॒था सोमं॑ पि॒बतं॑ (4),
 वा॒जिनी॑वसू (5)

2.37.6

O Agni, take pleasure in the fuel (1);
 take pleasure in the offerings (2).
 Take pleasure in the word of wisdom which is universal (3);
 take pleasure in the perfect hymn (4).
 O treasure, you desire the great All-gods (6).
 May you drink the offering along with deities of seasons,
 and All-gods desiring (the Soma) (7,5).⁶
 [*joṣhi*: take pleasure; *janyaḥ*: universal (in being), (10.91.2);
 This mantra is addressed to Agni.]

⁶ जोषि अंग्रे स॒मिधं (1), जोषि आहु॒तिं (2), जोषि ब्र॒ह्म ज॒न्यं (3),
 जोषि सुष्टु॒तिम् (4), वि॒श्वेभिः॒ वि॒श्वं क॒तुनां (5), वसो म॒ह उ॒शन्
 दे॒वाँ (6), उ॒श॒तः पा॒यया ह॒विः (7)

Section 6: Savitā, Ashvins and others: Sūktās (38-43)

- 2.38: Savitā, the creator**
- 2.39: Ashvins**
- 2.40: Soma and Pūshan**
- 2.41: Seven sub hymns**
- 2.42: The chanting bird (i)**
- 2.43: The chanting bird (ii)**

38. Savitā, the creator

Riṣhi: Gṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

- 2.38.1: Creation is perpetual**
- 2.38.2: The waters flow and Vāyu delights**
- 2.38.3: Night and its laws**
- 2.38.4: Savitā enforces the law of truth in the timing of events**
- 2.38.5: Uṣha impelled by the intuition of Savitā**
- 2.38.6: Law of working of the divine sun**
- 2.38.7: Pasture for animals and woods for birds**
- 2.38.8: Places of rest for all creatures**
- 2.38.9: Invoke with obeisance Savitā**
- 2.38.10: Felicities of beauty and harmony come**
- 2.38.11: Peace and happiness to your adorers**

Metre: Triṣṭup

[This sūktās delineate the perpetual work of Savitā, both during the days and the nights.]

2.38.1

The god Savitā who bears the worlds (1),
rises up perpetually for the work of creation (2).
Certainly he supports the ecstasy in the luminous (seers) (3).
He makes the yajamāna have his share
in well-being and felicities (4).¹

[*vītihotraḥ*: one who carries the offering in the yajna-journey,
(5.26.3); yajamāna; *savam*: creation, (8.102.6);
apā: work; the work of creation;
vahniḥ: bearer; *ut asthāt*: rises up]

2.38.2

For granting inspired knowledge for all (1),
the god with extensive rays, rises high
and stretches forth his arms (2).
The purifying waters flow by the laws of their nature (3).
The all-pervading deity Vāyu delights (or sports) (4).²
[*parijman*: all-pervading; *prthupāṇi*: with extensive rays (S);
nimṣgrā: purifying (S), (occurs once);
shrūṣṭi: inspired knowledge, (1.69.4)]

¹ उ॒दु ष्य दे॒वः सं॒वि॒ता (1), स॒वायं श॒श्वत्त॒मं तद॒पा ब॒ह्नि॒रस्थात् (2),
नू॒नं दे॒वेभ्यो॒ वि हि धा॒ति रत्न॑म् (3), अ॒थाभ॑जत् वी॒तिहो॑त्रं स्व॒स्तौ (4)

² वि॒श्वस्य॑ हि श्रु॒ष्टये॑ (1), दे॒व ऊ॒र्ध्वः प्र बा॒हवा॑ पृथु॒पाणिः॑ सि॒स॒ति
(2), आपः॑ चि॒दस्य॑ व्र॒त आ नि॒मृ॒ग्रा (3), अ॒यं चि॒त् वा॒तो र॒मते॑
परि॑ज्मन् (4)

2.38.3

He, in his journeyings becomes freed of the swift (rays) (1).

He has stopped all the travellers in their movement (2).

He restrains the desire of warriors for combats (3).

The night comes according to his laws of nature (4).³

[*moki*: night;]

2.38.4

(The night) surrounds the extended world,

like (a woman) weaving a garment (1).

The wise man, in the midst of the work he is doing,

stops in the middle (at the onset of night) (2).

But all get up (from repose) (3),

when the god Savitar, in his dynamic thought comes up (5).

He enforces the laws of truth in the timing of events (4).⁴

[*aramatiḥ*: dynamic thoughts, (7.1.6);

Line 4: (alt.) He divides the year into seasons.

rtu: is derived from *rtam*, the right or the truth in movement;]

³ आ॒शुभिः चि॒त् यान् वि मु॑चाति (1), नून॑म् अ॒रीर॑म॒त् अत॑मानं
चि॒देतौः (2), अ॒ह्यर्षू॑णां चि॒त् नि अ॑यान् अवि॒ष्याम् (3), अनु॑ ब्र॒तं
सवि॒तुः मो॒कि आगा॑त् (4)

⁴ पुनः॑ सम॒व्यत् बि॒त॒तं व॑र॒न्ती (1), म॒ध्या क॑र्तोः नि अ॑धा॒त् शक्म॑
धीरः॑ (2), उत्स॑हाय अ॒स्थाद् (3), वि ऋ॑तून् अ॒दर्धः (4), अ॒रम॑तिः
सवि॒ता दे॒व आगा॑त् (5)

2.38.5

The flames of Agni, after being born, range wide (3),
into the various gated houses (1),
he being the life of universe (2).

Being impelled by the rays of intuition of Savitar (5),
the mother (Aditi) has provided her son (Agni)
with the best portion (of her power) (4).⁵

[*prabhavaḥ*: after being born, (occurs once); *vi tiṣṭhate*: to range wide, (3.18.2); *shokāḥ*: flames, (4.6.5);

Line 3: At the physical level, it refers to the lighting of the fire in every household. At the psychological level, it refers to the power of aspiration which is ignited in every human being.

durya okāmsi: gated houses; human being having a body of nine gates, (Shvetāshvatara U. (3.18); Bhagavad Gīta, (5.13));]

2.38.6

By the law of working of the divine Savitā (4),
the warrior going to a battle eager for victory
turns back (i.e., at the onset of night) (1);
he (reaches) home which is the desire of all moving beings (2).
Even being continuously engaged in work he stops from work
even if it is incomplete and returns home (3).⁶

[*hitvī*: stops; *vikṛtam*: work incomplete; *amā*: home;]

⁵ नाना ओकांसि दुर्यो (1), विश्वमायुः (2), वि तिष्ठते प्रभवः शोको
अग्नेः (3), ज्येष्ठं माता सूनवे भागम् आधात् (4), अनु अस्य केतम्
इषितं सवित्रा (5)

⁶ समावर्ति विष्टितो जिगीषुः (1), विश्वेषां कामः चरताम्
अमाभूत् (2), शश्वौ अपो विकृतं हित्वी आ अगात् (3), अनु व्रतं
सवितुः दैव्यस्य (4)

2.38.7

The animals searching (for water) standing in dry regions (2),
 (move) to the friendly waters placed by you (1),
 The woods are assigned by you for the birds (3).
 No one can impair the laws of working of Savitṛ (4).⁷

[*apyam*: friendly, easily accessible, (10.86.12)]

2.38.8

Under the gaze (of Savitṛ) Varuṇa playfully provides (1,3),
 opulent places of rest, accessible for all (2).
 All the birds and animals go to their places of rest (4),
 when Savitā has prepared (their ways) (5).⁸

[*nimiṣhe*: in his gaze, (10.122.7); *jarbhurāṇaḥ*: playing, (2.10.5);
rādhyaṃ: opulent, appropriate; *mārtāṇḍa*: birds;
akaḥ: made, (7.8.2);
vyākaḥ: *vi ā akaḥ*: separated; dispersed; prepared their ways;]

2.38.9

With prostrations of surrender, I invoke here,
 the divine Savitā for my well-being (or blissful state) (4).
 His laws of working cannot be impaired by Aryama or Rudra (2),
 nor by Indra, Varuṇa or Mitra (1),
 nor by the non-givers (or hostile forces) (3).⁹

⁷ त्वया हितम् अप्यम् अप्सु भागं (1), धन्व अनु आ मृगयसो वि
 तस्थुः (2), वनानि विभ्यो (3), नकिरस्य तानि ब्रता देवस्य सवितुः
 मिनन्ति (4)

⁸ यात्-राध्यं वरुणो (1), योनिम् अप्यम् अनिशितं (2), निमिषि
 जर्भुराणः (3), विश्वौ मार्ताण्डो ब्रजमा पशुः गात् (4), स्थशो
 जन्मानि सविता व्याकः (5)

⁹ न यस्येन्द्रो वरुणो न मित्रो (1), ब्रतम् अर्यमा न मिनन्ति रुद्रः
 (2), न अरातयः (3), तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः (4)

[Lines 1 and 2: Varuṇa, Rudra etc., refers to their powers or emanations within a devotee. Will Rudra-power interfere with Savita-power? The answer is no. There is harmony between these forces within the devotee.

vrata: the divine workings of the divine law of truth to be revealed in man]

2.38.10

May we be dear to the divine Savitā (6),
may felicities of beauty and harmony arrive and collect here (5).

May he protect us the seekers of plenitude (2,4),
with thoughts (or intelligence) and enjoyment (1).

He is many-thoughted, adored by many,
and protector of the wives of gods (3).¹⁰

[*vājayantaḥ*: they who seek plenitude, (8.11.9);

āyan: coming, (10.69.9)]

2.38.11

May the desirable achievements and felicities granted by you (2),
come to us from the heaven, midworld and the earth (1,3).

The peace and happiness which comes,
to your allies and adorers (3,4),

may that come to me, your adorer, who lauds you widely (5).¹¹

[*adbhyaḥ*: world of waters, midworld;]

¹⁰ भगं धियं⁽¹⁾, वाजयन्तः⁽²⁾, पुरंधिं नराशंसो ग्रास्पतिः⁽³⁾, नो
अव्याः⁽⁴⁾, आये वामस्य संगथे रयीणां⁽⁵⁾, प्रिया देवस्य सवितुः
स्याम⁽⁶⁾

¹¹ अस्मभ्यं तद्विबो अद्भ्यः पृथिव्याः⁽¹⁾, त्वया दत्तं काम्यं राध
⁽²⁾, आ गात्⁽³⁾, शं यत् स्तोतृभ्यं आपये भवति⁽⁴⁾, उरुशंसाय
सवितः जरित्रे⁽⁵⁾

39. Ashvins

Riṣhi: Ḡṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

- 2.39.1: Ashvin-twins work harmoniously
2.39.2: (They come) like a wise married couple
2.39.3: (They come) like two chakravāka birds at dawn
2.39.4: They are like two boats, two cars and two dogs
2.39.5: (Are like) two quick-seeing eyes and two skilful hands
2.39.6: (Are like) two lips speaking sweetly or like two breasts
2.39.7: O Ashvins, sharpen our words that go to you
2.39.8: We speak about the vast

Metre: Triṣṭup

2.39.1

O Ashvins, come near the yajamāna, seeking riches (3),
like two press-stones come near for squeezing (the Soma) (1).
(Come) like two hawks approaching a tree (2).
(Come) like a pair of speakers of the wisdom-Word
during the discoveries of knowledge (4).
Come like envoys of two persons called at many places (5).¹

[*ukthashāsa*: speakers of the word, (4.2.16);

brahmāṇaḥ: wisdom-words, soul-thoughts, (5.2.6); *janya*: from two
persons (2.6.7);

S translates *grāvāṇaḥ* as stones thrown to harm (a foe); but *grāvāṇaḥ*
means always press-stones in RV. The entire sūkta has many
analogies whose meanings are not apparent.]

¹ ग्रावाणेव तदित् अर्थं जरेथे (1), गृध्रेव वृक्षं (2), निधिमन्तम्
अच्छ (3), ब्रह्माणेव विदथ उक्थशासा (4), दूतेव हव्या जन्या पुरुत्रा
(5)

2.39.2

May you come here together, to the chosen (yajamāna) (3).

like two charioted heroes in the morning (1).

(Come) like two goats (2).

(Come) like two damsels beautifying themselves (4).

(Come) like a wise married couple among the people (5).²

2.39.3

Like two horns, come earliest to us here (1).

(Come) like two hoofs, traveling with rapid motion (2).

(Come) like two *chakravāka* (birds) at the day's dawning (3).

Come towards us (facing us), mighty, like charioted heroes (4).³

2.39.4

Like two boats, take us across (1).

Carry us like two poles, axles, spokes, felines (of cars) (2).

Like two dogs, ward off all harm to our bodies (3).

Like two coats of armour,

protect us against injury (and decay of oldage) (4).⁴

2.39.5

Like two unaging winds, two confluent rivers (1),

like two quick-seeing eyes, come towards us (2).

Like two hands, most useful to the body (3),

like two feet, take us towards an opulent state (4).⁵

² प्रातर्यावाणा रथ्यैव वीरा (1), अजेव (2), यमा वरमा संचेथे (3),
मेने इव तन्वा शुम्भमाने (4), दम्पतीव क्रतुविदा जनैषु (5)

³ शृङ्गैव नः प्रथमा गन्तम् (1), अर्वाक् शफाविं जर्भुराणा तरौभिः
(2), चक्रवाकेव प्रति वस्तौः (3), उस्त्रा अर्वाश्वा यातं रथ्यैव शक्रा (4)

⁴ नावेव नः पारयतं (1), युगेव नभ्यैव न उपधीव प्रधीव (2),
श्वानैव नो अरिषण्या तनूनां (3), खृगलेव विस्रसः पातमस्मान् (4)

⁵ वातैव अजुर्या नद्यैव रीतिः (1), अक्षी इव चक्षुषा यातम् अर्वाक्
(2), हस्ताविव तन्वे शंभविष्ठा (3), पादैव नो नयतं वस्यो अच्छ (4)

2.39.6

Be like two lips that speak sweetly with the mouth (1);
 be like two breasts that give nurture to our life (2),
 like two nostrils that preserve our being (3).
 May you be to us like two ears that hear well (4)!⁶

2.39.7

Like two hands invest us with vigour (1);
 like heaven and earth impel the midworld (for our favour) (2).
 O Ashvins, sharpen our words that proceed towards you (3,5),
 like an axe upon the whetstone (4).⁷

2.39.8

Gr̥tasamada (seers) have made this
 affirming laud of wisdom-words (2),
 and (offered them) to you for your increase, O Ashvins (1).
 May you come here and accept them with pleasure (3).
 During the discoveries of knowledge,
 may we speak with the strength of heroes about the Vast (4).⁸

[*brahma*: of wisdom-words;

gr̥tsa-mada: one with luminous delight; name of the seer of this
 Maṇḍala; *gr̥tsa*: wise, (3.19.1)]

⁶ ओष्ठाविव मधु अस्त्रे वदन्ता (1), स्तनाविव पिप्यतं जीवसे नः
 (2), नासेव नः तन्वो रक्षितारा (3), कर्णाविव सुश्रुता भूतमस्मे (4)
⁷ हस्तेव शक्तिमभि संददी नः (1), क्षामेव नः समजतं रजांसि (2),
 इमा गिरौ अश्विना युष्मयन्तीः (3), क्षणेत्रेणैव स्वधितिं (4), सं
 शिंशीतम् (5)

⁸ एतानि वामश्विना वर्धनानि (1), ब्रह्म स्तोमं गृत्समदासो अक्रन्
 (2), तानि नरा जजुषाणोप यातं (3), बृहद्वदेम विदथे सुवीराः (4)

40. Soma and Pūshan

Riṣhi: Ḡṛtsamadaḥ Bhārgavaḥ Shaunakaḥ

2.40.1: (You are) the guardians and the creators of felicities

2.40.2: Extracted the mature knowledge from the immature

2.40.3: All-pervading car with five reins

2.40.4: One has abode in heaven, the other on earth

2.40.5: One gives birth to all, the other oversees all

2.40.6: May Pūshan take delight in my thought

Metre: Triṣṭup

2.40.1

O Soma and Pūṣhaṇ, (you are) the creators of felicities (1),
originators of heaven and earth (2).

(You are) born as the guardians of all the worlds (3),
the Gods have made you the source of immortality (4).¹

[Same as KYTS (1.8.22.18). The next mantra is KYTS (1.8.22.19).]

2.40.2

(The Gods) rejoiced at the birth of these two gods (1),

They drove far away the hateful darknesses (2).

Through these two, Soma and Pūṣhaṇ, Indra extracted (4),
the mature (milk) from the immature cows (3).²

[Each cow (*usrīyā*) represents a ray of knowledge; not all of this
knowledge is in a complete form, often contradicting each other.
Indra, the Lord of the Divine Mind, extracts the mature knowledge
(symbolized by the milk) from these raw cows.

¹ सोमापूषणा जनना रयीणां (1), जनना दिवो जनना पृथिव्याः (2),
जातौ विश्वस्य भुवनस्य गोपौ (3), देवा अकृण्वन् अमृतस्य नाभिम्
(4)

² इमौ देवौ जायमानौ जुषन्त (1), इमौ तमांसि गूहताम् अजुष्टा (2),
आभ्यामिन्द्रः पक्वम् आमासु अन्तः (3), सोमापूषभ्यां जनदुस्त्रियासु
(4)

āmāsu: unripe, (2.35.6), (4.3.9);

gūhatam: far away, *ajūṣṭa*: hateful]

2.40.3

O Soma and Pūṣhan (1), showerers (of benefits),
may you direct towards us (the car) with the five reins (5).

It pervades everywhere and is yoked by the mind (4).

The car has seven wheels, measures the mid-world (2);

it is not different from the universe (3).³

[*avishvaminvam*: not different from the universe (5).

rajaso vimānaḥ: measurer of the midworld, (3.26.7);

vimānaḥ: measurer, (3.3.4, 3.26.7); (epithet for Agni in both mantrās)

rajas is the realm of consciousness between the matter (earth) and
mind (heaven). Hence it is the mid-world;

Seven wheels: one movement for each of the seven worlds,
described in (2.2.10).]

2.40.4

One of them (Soma) has made an abode in the high heaven (1).

The other one has (his) in the earth and in the midworld (2).

May the two grant us felicities

which are nourishing, are desired by many, and

make us possessors of an abundant store of riches (4).

May the navel centre (of the riches) be within us (5).⁴

[*nābhiḥ*: navel centre, (3.5.9);

purukṣhum: possessor of a much abundant store of riches, (10.7.4)]

³ सोमापूषणा (1), रजसो विमानं सप्तचक्रं रथम् (2), अविश्वमिन्वम्
(3), विषूवृतं मनसा युज्यमानं तं (4), जिन्वथो वृषणा पञ्चरश्मिम्
(5)

⁴ दिव्य अन्यः सदनं चक्र उच्चा (1), पृथिव्यामन्यो अधि अन्तरिक्षे
(2), तौ अस्मभ्यं (3), पुरुवारं पुरुक्षुं रायस्पोषं वि ष्यतां (4),
नाभिमस्मे (5)

2.40.5

One of you (Soma) has given birth to all the beings (1).
 The other (Pūshan) moves around overseeing all (2).
 May Soma and Pūshan protect my thoughts (3).
 With your help may we be victorious in the battles (4).⁵

2.40.6

May the all-pervading Pūshan take delight in my thought (1).
 May Soma, the lord of riches, grant us the felicities (2).
 May goddess Aditi free from all littleness, protect us (3).
 May we be heroic in strength,
 speak about the Vast during the discoveries of knowledge (4).⁶
 [anarvā: free from all littleness, see (2.6.5); Hence Aditi is the
 mother of infinity.]

41. Seven Sub hymns

Riṣhi: Ṛtsamadaḥ Bhārgavaḥ Shaunakah

2.41.1: Vāyu with thousand cars and Niyut steeds

2.41.2: Vāyu goes to abode where Soma is prepared

2.41.3: Indra and Vāyu come for Soma-drinking

2.41.4: Mitra and Varuṇa increase the truth

2.41.5: Kings in the hall of thousand pillars

2.41.6: The children of Aditi, release the light

2.41.7: Ashvins, the lords of movement

2.41.7: Ashvins, showerers of felicities

2.41.8: They are the masters of knowledge

⁵ विश्वानि अ॒न्यो भुव॑ना ज॒जान॒ (1), विश्व॑म् अ॒न्यो अ॒भिच॑क्षाण
 एति॑ (2), सोमा॑पू॒षणौ॒ अव॑तं॒ धियं॑ मे (3), यु॒वाभ्यां॑ विश्वाः पृ॒तना॑
 जयेम॑ (4)

⁶ धियं॑ पू॒षा जि॑न्वतु विश्वमि॒न्वो (1), र॒यिं सोमो॑ रयि॒पति॑र्दधातु (2),
 अव॑तु दे॒व्यदि॑तिरन॒र्वा (3), बृ॒हद्व॑देम वि॒दये॑ सु॒वीराः (4)

2.41.10: Indra is firm and all-seeing

2.41.11: Evil cannot approach from behind because of Indra

2.41.12: Indra makes all directions fearless

2.41.13: All-gods take their seats here

2.41.14: The Soma of Shunahotra is intense

2.41.15: May Indra, Pūṣhan and others hear our call

2.41.16: Sarasvatī gives us self-expression

2.41.17: She bestows new birth upon us

2.41.18: She possesses the truth and is full of plenitude

2.41.19: Heaven and earth

2.41.20: They extend the yajna to gods

2.41.21: Masters of sacrifice are seated in this yajna

Metre: 1-15, Gāyatrī; 16-17, Anuṣṭup; 18, Bṛhatī;

Subhymn to Vāyu: (1-3)

2.41.1

O Vāyu with your thousand cars, and the Niyut steeds (1,3),
come for drinking the Soma (2,4).¹

2.41.2

O Vāyu with the Niyutvan steeds, may you come here (1).

The bright (Soma) is readied (2).

You go to the abodes where Soma is prepared and released (3).²

[The mantra is same as Sāma Veda (600).]

¹ वा॒यो ये ते॑ सह॒स्रिणो॒ रथा॑सः (1), तेभिः॒ आ ग॑हि (2), नि॒युत्वा॒न्
(3), सोम॑पीतये (4)

² नि॒युत्वा॒न्वाय॑वा ग॑हि (1), अ॒यं शु॒क्रो अ॑यामि ते (2), गन्ता॑सि
स॒न्वतो॑ गृहम् (3)

2.41.3

Indra and Vāyu, you are with the Niyut steeds (2).
O leaders, may you come here today for drinking (3),
the brilliant Soma mixed with the yield of Ray-cow (1).³

[*gavāshira*: *go-ashira*: mixed with the yield of Ray-cow, milk of knowledge; see also (2.22.1)]

Mitra-Varuṇa: (4,6)

2.41.4

This Soma is pressed for you, O Mitra and Varuṇa,
who increase the Truth (1).
You hear now my call (2).⁴

[Same as KYTS (1.4.5.1).]

2.41.5

O kings having no sense of betrayal (1),
be seated, in the home of thousand pillars (3),
which is both eternal and supreme (2).⁵

[*dhruvaḥ*: eternal, (6.9.5); *sadasi*: home, (3.7.2);
The thousand pillared home is in (5.62.6).]

2.41.6

The rulers of the empire, within and without (1),
Mitra and Varuṇa are the children of Aditi (3).
They release the light (2),
(They are) lords of riches fit for giving (4),
(They) companion (or cling to) the sincere (worshipper) (5).⁶

³ शुक्रस्य अद्य गवाशिर (1), इन्द्रवायू नियुत्वन्तः (2), आ यातं
पिबन्तं नरा (3)

⁴ अयं वा मित्रावरुणा सुतः सोमं ऋतावृधा (1), ममेदिह श्रुतं हवम् (2)

⁵ राजानौ अनभिद्रुहा (1), ध्रुवे सदसि उत्तमे (2), सहस्रस्थूण आसाते (3)

⁶ ता सम्राजा (1), घृतासुती (2), आदित्या (3), दानुनस्पती (4),
सचैते अनवह्वरम् (5)

[*anavahvaram*: sincere, one without crookedness;

hvara: a synonym of anger, (Yāska)

ghṛtāsuti: they who release the light, (6.69.6)]

Ashvins: (7-9)

2.41.7

O Ashvins, lords of movement,

go to (the yajna) with Ray-cows and steeds of life-energy (1).

O sound-makers, the path by which you travel has the Soma (2).⁷

[*rudrā*: sound-makers;

nṛpāyyam: that which is drunk by the Gods (S); Soma]

2.41.8

O showerers of the felicities (or riches) (3),

(bring us the riches) which cannot be taken away (2),

by a mortal of ill-will or (a hostile) foe (4),

whether near or far (1).⁸

[*duḥshamsaḥ*: person of ill-will]

2.41.9

O Ashvins, may you bring us (1),

the riches of various forms (2),

and which has been recovered from the foes (4),

O masters of knowledge (3).⁹

[*dhiṣṇyāḥ*: masters of knowledge, (3.22.3);

varivaḥ: recovery of places or wealth conquered by foes, (1.59.5)]

⁷ गोम॑न्दू षु ना॑स॒त्या अश्वा॑वत् यातम॒श्विना॑ (1), व॒र्ती रु॑द्रा नृपाय्य॑म् (2)

⁸ न यत् प॒रो न अ॒न्तर॑ (1), आ॒द॒ध॒र्ष॑त् (2), वृष॑ण्वसू (3), दुःशंसो॑
म॒र्त्यो रि॒पुः (4)

⁹ ता न॒ आ वो॑ळ्हम् अ॒श्विना॑ (1), र॒यिं पि॒शङ्ग॑-संह॒शम् (2), धि॒ष्ण्यां॑
(3), वरि॒वो-वि॒दम् (4)

Indra: (10-12)**2.41.10**

May Indra destroy the great and overpowering danger (1).
He is indeed firm and all-seeing (2).¹⁰

[*abhīṣhat*: overpowering attack;]

2.41.11

If Indra becomes gracious to us (1),
then evil will not approach us from the behind (2).
Blissful becomes our front (3).¹¹

2.41.12

May the all-seeing Indra and victorious over foes (1,3),
make all the directions fearless (2).¹²

All-gods: (13-15)**2.41.13**

May the all-gods come here and hear our invocation (1).
May they take their seat on the sacred grass (seat) (2).¹³

2.41.14

The satisfying (Soma) prepared by Shunahotra
is intense and sweet (1).
May you drink it at your pleasure (2).¹⁴

¹⁰ इन्द्रो अङ्ग म॒हत् भ॒यम् अ॒भी षत् अप॑ चु॒च्यवत् (1), स हि स्थि॒रो
विच॑र्षणिः (2)

¹¹ इन्द्र॑श्च मृ॒ळ्याति॑ नो (1), न नः प॒श्चात् अ॒घं न॑शत् (2), भ॒द्रं
भ॑वाति नः पु॒रः (3)

¹² इन्द्र॑ (1), आ॒शाभ्यः॑ परि॒ सर्वा॑भ्यो अ॒भयं॑ करत् (2), जेता॑ शत्रून्
विच॑र्षणिः (3)

¹³ विश्वे॑ दे॒वास आ॒ गत॑ शृणुता म॒ इमं॑ हव॒म् (1), ए॒दं ब॒र्हिर्नि॑ षी॒दत॑ (2)

¹⁴ ती॒व्रो वो म॒धुमाँ अ॒यं शु॒नहो॑त्रेषु मत्स॒रः (1), ए॒तं पि॑बत॒ काम्य॑म् (2)

[*matsara*: satisfying, (1.15.5); rapturous, (9.53.4), (occurs 20 times in RV, mainly in Maṇḍala 9);

tīvra: intense, (1.23.1); (5.37.4);

Shunahotra is said to be the father of Gr̥tsamada. This word occurs here, in (2.18.6) and (2.41.17).]

2.41.15

Indra, the chief of the host of Maruts,
Pūṣhan and the All-gods who confer riches, (1),
may they hear my call (2).¹⁵

[*vishve devāsaḥ*: All-gods]

Sarasvati: (16-18)

2.41.16

O Sarasvati, most motherly,
greatest among rivers (of inspiration), goddess most divine (1),
we are like insignificant beings (2).

O Mother, give us self-expression (*prashasti*) (3).¹⁶

[*prashasti*: the ability to voice one's innermost feelings or thoughts.
It is usually translated as, 'fame'.]

2.41.17

O Divine Sarasvati, all the living creatures take refuge in you (1).
Revel in the Soma offering prepared by Shunahotra (2).
O Goddess, bestow upon us new birth (3).¹⁷

¹⁵ इन्द्रज्येष्ठा मरुद्गणा देवासः पूष-रातयः विश्वे (1),

मम श्रुता हवम् (2).

¹⁶ अम्बितमे नदीतमे देवितमे सरस्वति (1),

अप्रशस्ता इव स्मसि (2), प्रशस्तिमम्ब नस्कृधि (3)

¹⁷ त्वे विश्वा सरस्वति श्रिता आयूषि देव्याम् (1),

शुनहोत्रेषु मत्स्व (2), प्रजां देवि दिदिद्धि नः (3)

[*prajā* means birth or offspring. In the spiritual sense a new power of consciousness is an offspring. *shrīta*: refuge;]

2.41.18

O Sarasvati, take delight in these our sacred words (1),
and the thoughts which the Gritsamadas offer to you (3);
you are dear (to us) among the Gods (5),
you possess the Truth (4);
you are full of plenitude (2).¹⁸

[*brahma*: sacred words; *manma*: thoughts;

For the text, translation and explanation of all the 62 mantrās to Sarasvati, see the SAKSI book, 'Sarasvati, The Goddess of Inspiration'.]

Heaven and earth:

2.41.19

May the two bliss-causers proceed to the yajna (1).
We elect you along with Agni, the carrier of offerings (2).¹⁹
[Two: Heaven and earth;
vṛṇīmahe: embrace, (5.82.1); elect (10.21.1); choose;
pretām: *pra itām*: may they go to; *itām*: to go, (10.85.32)]

2.41.20

May Heaven and Earth extend to the gods this yajna (1,3).
It is heaven-touching and all-achieving (2).²⁰
[*yachchhatu*: to give, (3.13.4), to extend (7.16.8);
sidhram: all-achieving, (5.13.2)]

¹⁸ इमा ब्रह्म सरस्वति जुषस्व (1), वाजिनीवति (2),
या ते मन्म गृत्समदा (3), कृतावरि (4), प्रिया देवेषु जुहति (5)
¹⁹ प्रेतां यज्ञस्य शंभुवा (1), युवामिदा वृणीमहे अग्निं च हव्यवाहनम् (2)
²⁰ द्यावा नः पृथिवी (1), इमं सिध्रम् अय दिविस्पृशाम् (2), यज्ञं देवेषु
यच्छताम् (3)

2.41.21

O gods, masters of sacrifice, non-betrayers (2,4),
may you be seated in the lap (of this yajna) (1,3),
here today for drinking the Soma (5).²¹

[*upastham*: in the lap, (7.9.1)]

42. The chanting bird (i)

Riṣhi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakaḥ

2.42.1: Kapinjala illumines the people

2.42.2: It has perfect form and speaks blissful words

2.42.3: May you voice the discernment in the homes

Metre: Triṣṭup

[According to the *anukramaṇi*, the deity of the three *mantrās* here in (2.42) and the three *mantrās* in (2.43) is Indra in the form of Kapinjala, a bird. However the word Kapinjala does not appear in these *mantrās* or in RV. The word *shakuntika* or *shakuna* usually rendered as *bird* or *hawk* does appear 7 times in these *mantrās*, 3 times in (2.43.2).

Kapinjala does appear in KYTS (2.5.1.1, 5.5.16.1). The *brāhmaṇa* part of KYTS, TS (2.5.1) gives the legend of Tvaṣṭṛ's son, Vishvarūpa who had three heads. Indra separated them and they became the three birds, Kapinjala, Kalavingka and Tittiri.

A paraphrase of the legend in TS (2.5.1) is as follows: Tvaṣṭṛ is the divine architect who creates a variety of forms, both according to RV and TS (2.6.10). His son or creation, Vishvarūpa, the All-form had three heads; with one head, he imbibed Soma, the delight of existence; with the second, he drank *sura*, the liquor; and with the third head he ate food (*anna*). Indra realising the dangers of Vishvarūpa becoming all-powerful separated the three heads. The head, which imbibed Soma, became *kapiñjala*; that which drank

²¹ आ वामुपस्थम् (1), अद्रुहा देवाः (2), सीदन्तु (3), यज्ञियाः (4),
इहाद्य सोमपीतये (5)

sura became *kalavingka*; and that which ate food became *tittiri*. The text mentions only these names and does not specify that they are birds.

Kapiñjala means rays of spiritual Sun, (*ka*: who, *pin*: drinks, *jala*: waters); it is a synonym of the *chātaka* bird which drinks the waters coming directly from the sky before it touches the earth. *Kalavingka* means one who destroys (*la*) the knowings (*vingka*).

To understand *tittiri*, note that it occurs in RV (1.36.7) as *titir-vāmsa*. Sri Kapāli Sāstry in his Rig Veda Bhāṣhya [CW, KS, Vol. 4] translates it as “that which overcomes the foes (such as ignorance).” He gives the Pāṇinian derivation: *tarate tiratervā liṭi kvasuḥ, anyat sarvam chhāndasam*.

The symbolism behind the legend is easy to understand. The three heads correspond to the three types of beings namely gods *devāḥ*, demons like *Vṛtra*, and finally humans. The Gods, made of Light, enjoy the Delight or Soma; the demons like the liquor; humans depend on food. Indra the lord of Divine Mind foresees that if this All-form (*viśvarūpa*) becomes all-powerful, the demonic head would become all-powerful. Hence, he separates the three heads even in their formative stages. The form which came from the gods merged or became the rays of spiritual Sun (*kapiñjala*); the demonic form rejoined the forces of ignorance which hide the knowledge and energies from the humans.

Recall that *tittiri* is said to come from the head which eats anna, i.e., it represents human beings. Thus, *tittiri* symbolises the forces or beings which help human beings in getting the knowledge which overcomes the psychological foes such as ignorance and falsehood. This title gives an excellent clue to the contents of TS.

For more details, see the, ‘Introductory Essays in KYTS, vol. 1, section 7 entitled, ‘Legends and their deeper meanings’.]

2.42.1

The bird, crying out, illumines the people (with its sound)
and impels them with the words (1),
just as the boatman steers the boat (2).
O bird, you are of perfect form (3).
May no calamity approach you from any quarter (4).¹

[*prabruvāṇaḥ*: illumining, (1.55.4);
januṣha: from the very birth, (6.4.4);
mā vidat: not approach (you);]

2.42.2

May no hawk harm you (1),
nor the auspicious winged (Garuda) (2).
May no archer with his arrows reach you (3).
May you make the sounds in the regions of the fore-fathers (4).
O one of perfect form,
may you speak to us here the blissful words (5).²

[*pradishaḥ*: regions, (10.51.9)]

2.42.3

O bird with perfect form and blissful words (2),
may you voice the discernment in the homes (1).
May no thief or evil prevail over us (3).
May we speak with our heroic strength about the Vast
during the coming of knowledge (4).³

¹ कर्निक्रदत् जनुषं प्रब्रुवाण इयर्ति वाचम् (1), अरितेव नावम् (2),
सुमङ्गलश्च शकुने भवासि (3), मा त्वा का चित् अभिभा विश्या
विदत् (4)

² मा त्वा इयेन उत् वधीत् (1), मा सुपणो (2), मा त्वा विदत्
इषुमान् वीरो अस्ता (3), पित्र्यामनु प्रदिशं कर्निक्रदत् (4),
सुमङ्गलो भद्रवादी वदेह (5)

³ अव क्रन्द दक्षिणतो गृहाणां (1), सुमङ्गलो भद्रवादी शकुन्ते (2),
मा नः स्तेन ईशत् माघशंसो (3), बृहद्वदेम विदथे सुवीराः (4)

[*dakṣhinata*: discernment; discrimination between the Truth and Falsehood]

43. The chanting bird (ii)

Riṣi: Gr̥tsamadaḥ Bhārgavaḥ Shaunakaḥ

2.43.1: They speak about both wideness and growth

2.43.2: You separate yourself from infantile minds

2.43.3: The bliss being experienced when sitting silently

Metre: 1,3, Jagatī; 2, Atishakvarī and Aṣṭīḥ

[The connection between the tones in a Sāma Veda chant and the call of a bird are explicitly mentioned in the three mantrās of this sūkta.]

2.43.1

The birds speak about the wideness and growth in due season (2).
Like singers, they give response to words,
by turning around (1).

Like the Sāma singers chanting both Gayatra and Traiṣṭhubha (4),
they sing both notes (of music) (3).

They delight (everyone) (5).¹

[*gāyatra*: a movement of rhythm; that which gives strength, (10.71.11)]

traīṣṭhuba: song with triple rhythm, (5.29.6)

abhiḡṛṇanti: gives response to words, (5.27.3)

pradakṣhīnit: turning around, (3.19.2), (4.6.3)

vayaḥ: wideness, (1.140.9); growth, (1.66.2)]

¹ प्रदक्षिणित् अभि गृणन्ति कारवो (1), वयो वदन्त ऋतुथा
शकुन्तयः (2), उभे वाचौ वदति (3), सामगा इव गायत्रं च त्रैष्टुभं
(4), चानु राजति (5)

2.43.2

O bird, you sing like the Udgāṭr (priest),
chanting the Sāma mantra (1).

You sing the chant like the son of the word (2).

(O bird), you speak blissfully to us (4),
separating yourself from persons of infant minds (3).

(O bird), speak everywhere words of bliss (5).²

[*brahma*: the Word, (4.6.11), (4.16.6);

apītya: *api-itya*: separating yourself, (1.121.10);

shishumatīḥ: infant minds, (1.140.10); *puṇyam*: auspicious, blissful,
(7.55.8)]

2.43.3

O bird, proclaim by your cry
the bliss or happy-good (1).

When you sit silently
cherish the right thinkings towards us (2).

While flying your voice is like that of a Vīṇa (3).

May we speak along with our heroic strength
about the Vast during the coming of knowledge (4).³

[*bhadram*: bliss, happy good; which is opposite to suffering,
calamities (*dureva*)

karkari: Vīṇa-like instrument, lute]

² उद्गातेव शकुने सामं गायसि (1), ब्रह्मपुत्र इव सर्वनेषु शंससि
(2), वृषेव वाजी शिशुमतीः अपि इत्यां (3), सर्वतो नः शकुने
भद्रमा वंद (4), विश्वतो नः शकुने पुण्यमा वंद (5)

³ आवदन् त्वं शकुने भद्रमा वंद (1), तूष्णीम् आसीनः सुमतिं
चिकिद्धि नः (2), यत् उत्पतन् वंदसि कर्करिः यथा (3), बृहद् वंदेम
विदथै सुवीराः (4)

Appendices

1. Frequently Asked Questions (FAQ) on Veda

Q1. I want to lead a creative life, making a name in my profession and community. I have no interest either in life after death or in the so-called Brahma Vidya talked by elders. Why should I study Veda?

Ans: Sri Aurobindo poses the following questions: “what was the secret of that gigantic intellectuality, spirituality and superhuman moral force which we see pulsating in Ramayana, Mahābhārata, in the ancient philosophy, in the supreme poetry, art, sculpture and architecture of India?” “What was at the basis of the incomparable public works and engineering achievement, the opulent and exquisite industries, the great triumphs of science, scholarship, jurisprudence, logic and metaphysics?” (The Brain of India, p.9).

According to him the secret is the gigantic creative energies in the large collection of Veda mantrās which were released six or eight thousand years ago.

Of course, he did not mean that they had designs for cell-phone or air-plane. Creative solutions would arise for all problems in the following thousands of years, keeping the society rich and safe.

For persons who feel for various reasons that the creativity of ancient Hindus is exaggerated, I will focus on only one field, namely mathematics which is honoured in India today.

Note that the invention of zero is credited to the Hindus. The origin and use of the binary numbers, which is the foundation of modern computers, can be found in the book, ‘Chhandas Shāstra’ by Pingala¹ who is dated definitely prior to 200 BCE. Recall that binary numbers were rediscovered in the West by Gottfried Leibnitz (1646-1716 CE). Again the preservation of the oral chants of the Vedās over the last six or eight thousand years was possible because of the Error Correcting and Detecting schemes which was rediscovered in the West in the 1950s for the computer and communication applications.

¹ Van Nooten, ‘Binary numbers in Indian Antiquity’, ‘Journal of Indian Studies’ 1993, (reproduced in) ‘Kak and Rao’, ‘Computing Science in Ancient India’, Munshiram Manoharlal, (2000)

Q2. Are we not already using Veda mantrās in our life?

Ans: No. The mantrās are used in rituals like marriage. Very few understand their meaning. Mere repetition takes you nowhere. You have to understand their deeper meanings and connection between the mantrās. Rig Veda has more than ten thousand mantrās.

Q3. We have been told that money and enjoyment have no place in the life of a person who is serious in his/her study of Veda or Upaniṣhad. What is the viewpoint of Veda on this question?

Ans: This question arises because most of the Hindu sects and their teachers set up a hard barrier between the so-called worldly-life and the so-called spiritual-life. Veda declares that there is only one life. Life cannot be separated into several hard compartments.

Note that the Upaniṣhads, regarded by traditionalists as dealing only with spiritual matters and not worldly matters, have prayers explicitly asking for riches. For instance, see the prayer '*āvahantī vittanvāna*' in Taittirīya U. (1.4); '*vitta*' means 'riches'; '*āvahantī*' means 'may it come to me'.

Bṛhadāraṇyaka U. (4.1.1), one of the main authorities for the so called traditionalists mentions the meeting between the sage Yajnavalkya and the king Janaka. The king queries, 'why have you come? For riches (cows) or subtle discussion on Brahman?'' Yajnavalkya replies, '(I want) both'.

When I was a professor at Purdue University in USA for over 35 years, I conducted weekly classes on Gīta and Upaniṣhads. Questions such as the one posed by you were frequently asked. The SAKSI book, 'Work, Enjoyment and Progress' gives the answers to such questions.

Q4. Some of the shortcomings of the modern Hindu Society can be supposedly traced to the Rig Veda since it is its earliest scripture. How can it be relevant today?

Ans: The question is based on a false premise. Some of the untoward aspects of the modern Hindu Society persist because of ignoring the high ideals mentioned in the Rig Veda. The society pictured here had high regard for women including their right for choosing their mates, high regard for the concepts of freedom and equality, respect for sceptics and unbelievers, respect for

knowledge coming from all quarters etc. All these ideals are relevant today; in no other religious text do we find all these. For reference, see the compact book, 'Why read Rig Veda'.

Q5. Does Veda mantrās support the hereditary caste system and the ill-treatment meted out to Shūdrās?

Ans: The so called ill-treatment meted to shūdrās is a complete falsehood. There is no mention of the hereditary caste system in the Veda mantrās.

TS (5.7.6.6) or VS (18.48) state; 'Give brilliance (*rucham*) to Brāhmaṇa, brilliance to princes, brilliance to Vaishyās and Shūdrās'. There is no question of Shūdra being regarded as inferior. The rigid caste system came into existence several thousands years later. The complimentary nature of the brahma-power and kṣhatra-power is in TS (5.1.10.3) and (5.2.4.1). See also TS (5.4.7.7).

VS (26.2): "May I address the auspicious speech (Veda) to all the people, the people of the Word, kings, Shūdra, Ārya, one's own kin, the complete stranger."

Chhāndogya Upaniṣhad (5.3) states that, 'very few brahmins had the knowledge of Brahma Vidya. Only Kṣhatriyas like the king Pravahana Jaivala had the knowledge of Brahma Vidya. Brahmins were not at the top of hierarchy.

Q6. What is the connection of Veda to later books like Upaniṣhads or Vedānta, Yoga?

Ans: In Veda we have the ancient psychological science and the art of spiritual living of which the Upaniṣhads are the philosophical outcome and modification; Vedānta, Sāṅkhya and Yoga (are) the late intellectual result and logical dogma. But like all life, like all science that is vital, Veda is free from the armoured rigidities of the reasoning intellect; inspite of its established symbols and sacred formula, it is still large, free, flexible, fluid, supple and subtle. While the later philosophies are books of knowledge and make liberation the one supreme good, the Veda is a book of works; the hope is the attainment of perfection, self-achievement and immortality. For this, it spurns our present bonds and littleness.

"I firmly believe that the secret concealed in the Veda, when entirely discovered, will be found to formulate perfectly that

knowledge and practice of a divine life to which the march of the humanity, after long wanderings in the satisfaction of the intellect and the senses, must inevitably return". (SA) [Sri Aurobindo Archives and Research; Dec. 1985, pp. 152, 168]

Q7. Animal Sacrifice and Mantrās: It is a common perception that the ritual immolations of animals is an integral part of the outer yajña rite. This perception is supported by persons who call themselves as traditionalists (*sampradāyika*). Your view?

Ans: There is no mention of the details of any rite in Rig Veda. The sūktās RV (1.162) and RV (1.163) in Maṇḍala One deal with the glorification of the life-energy symbolised by the horse known as *ashva*. But the commentators have pictured it as dealing with horse killing by giving arbitrary meanings to the words. Since these two sūktās are also in Taittirīya Samhita (TS), see the volume 2 of our translation of these hymns. See also the essay, 'Ashvamedha' in Vol. 2 of our translation of KYTS, pp.26-32.

When meat eating became popular, animals were killed to satisfy their tastes utilizing the occasion of the rites, which were vastly modified to accommodate the animal killing.

Q8. It is said that a person belonging to a particular *shākha* of Veda, such as Rig Veda or white (Shukla) Yajur Veda should not recite others. What was the reason? In such a injunction needed today?

Ans: In the course of the history of humankind ranging over several millennia, vast temples and cathedrals have been built and destroyed; precious information written down in manuscripts and preserved in libraries were destroyed in one stroke like the library in Alexandria in Egypt. Even though India suffered numerous invasions causing extensive destruction, the Vedās have been preserved because certain families passed on the chants orally from generation to generation. One can only wonder how the Vedās were preserved by oral methods with so few errors. To aid this preservation, each family adopted one *shākhā* and its members poured all their energies in preserving them. Naturally each family thought that their '*shākhā*' was the best. Without this justifiable pride, the *shākhās* or recensions may not have survived. Hence the slogan, 'each person has to chant only his (her) *shākhā*'. Moreover

two *shakhās* of the same Veda like Yajur Veda have many verses in common which differ may be in one or two words or word-order. Clearly memorizing both of them together was bound to create problems because the version of a mantra of one *shākhā* may creep into another *shākhā*. Hence one can easily understand the mandatory custom that one should stick to the *shākhā* of one's own family and not study another *shākhā*.

Clearly this reasoning has no place in a culture where the printed versions of *shakhās* are available. If one has a doubt about a mantra one can always refer to the printed version.

Still some eminent persons have the human tendency to glorify what is followed by them and denigrate what is not followed by them. For instance, consider the famous medieval commentator Sāyaṇa who belonged to the Taittirīya Shākhā (TS) of the Kriṣṇa Yajur Veda. He, in his Kaṇva Samhita Bhāshya (*upakramaṇika*), compares Yajur Veda to the canvas or the wall (*bhitti*) whereas the other two Vedās, Rig Veda and Sāma Veda, are like paintings mounted on the canvas or wall. But the Taittirīya Samhita to which Sāyaṇa belongs states in TS (6.5.10), "whatever of the sacrifice is accompanied by a Sāman or Yajus is loose; whatever is done with a Rik (mantra) is firm".

Q9. I have heard that persons who begin the study of Veda without initiation go to hell. Your response?

Ans: I get numerous questions like these or their variants from persons whose hobby is asking questions.

Know that the concept of hell is not found in Veda. Never ask advice from fear-mongers. Ask them for the source of their so-called knowledge. They usually reply, 'it is in the *shāstra*'. But press them down and ask the name of *shastra*, the number of the mantra. Most of these fear-mongers are lazy and ignorant. They cannot give any reference. Chhāndogya U. (5.12.1) states that the teaching of the Brahma Vidya was given by the king Ashwapati Kekaya to several students without any initiation (*anupanīya*).

An anecdote may be appropriate. This happened in Sringeri, near the Shāradā temple next to the famous monastery of Sri Shankara more than 50 years ago. A boy of about seven was reciting

the famous litany of the thousand names entitled 'Lalita' in front of the goddess. An older man entered the temple and told the boy that he would go to hell since he is doing the recitation without having the sacred thread. The boy began to cry aloud. Just then the head of the Math, Sri Chandrashekhara Bharati heard the cry and asked his assistant to bring the boy. He assured the boy that he was doing an excellent work and there need be no fears. He also rebuked the older person for giving bad advice.

Q10. I guess I have not framed my question properly. I am keen on learning Veda. But I have not been able to find the proper teacher. What should I do?

Ans: First, how keen is your desire for Veda? If it were really keen, you would have bought the books and audio tapes for which you do not need anyone's consent. You can begin hearing the tape or CD. Secondly, most of our books tell us that the greatest teacher for everyone is the teacher within. He is all-powerful and all loving. Begin a prayer to Him/Her for guidance. RV (1.158.6) declares that the mantra-power within us (*brahma*) becomes our charioteer '*brahmā bhavati sārathiḥ*'. Pray that you study the Veda for your own benefit and for the benefit of all. Many books, like this one, are user-friendly.

Q11. Should I begin the study of this book from the beginning or study some of the mantrās like Gāyatrī or Gaṇapati?

Ans: If you have some familiarity with any mantra such as Gāyatrī, it is a good idea to jump to the relevant page and begin its study. Our book, "Veda mantrās and Sūktās widely used in worship", may be of help. It gives meanings also.

Q12. Can we recite Veda at night without taking a bath?

Ans: It is good to fix a time and place for study everyday. As Swami Vivekananda would say, practicing mental cleanliness is much more important than physical cleanliness. Hence begin your study with a peace mantra for the welfare of all.

Q13. Prerequisites for study of Veda

Ans: Faith in the presence of Supreme Spirit or God or Divine Mother who pervades everything is the most important prerequisite.

This God within you is the teacher within who guides you if you only sincerely call Him/Her. The Divine creates the opportunities for the devotees.

Q14. What are other prerequisites?

Ans: The sage Sanatkumāra states in the Mahābhārata that the two important pre-requisites or co-requisites are enthusiasm (*utsāha*) and understanding the dynamics of time (*kāla*). *utsāha* literally means strength (*saha*) which takes us to high levels (*ut*). For an enthusiastic person, the obstacles turn out to be opportunities. An enthusiastic student immediately recognizes the need for a minimal knowledge for reading Vedic Sanskrit script and the need for a glossary of words. Note that the capacity to read is much easier to develop than the capacity to write. He/she understands that patience is important; knowledge comes to him/her at its own pace. An enthusiastic student will clearly avail himself of all the available tools at his disposal such as the audio tapes or CD's of the chants, the information in the various books, the information in the website etc.

Q15. We find criticism of Veda mantrās in some Sanskrit books. What is the reason?

Ans: The reason is ignorance and stupidity. For instance, Nītimanjari is a book of ethical and moral maxims, authored by Dyā Dviveda. This book mentioning the verses 26.1-26.3 of Fourth Maṇḍala of Rig Veda states that 'one should not praise oneself (Nītimanjari, 75)'. This author is blissfully ignorant of not only Veda, but also the Upaniṣhads, since both 26.1, 27.1 are quoted by Upaniṣhads praising the Rig Vedic seer Vāmadeva. This book also makes disparaging remarks on the Devi Sūkta (10.125). This fact should be noted by several *sampradāyikās* (traditionalists) who are under the delusion that all books in Sanskrit are books of wisdom. There are also atrocious books in Sanskrit as this one.

Q16. What is spirituality anyway?

Ans: Spirituality is not a high intellectuality, not idealism, not an ethical turn of mind or moral purity and austerity, not religiosity or an ardent and exalted emotional fervour, not even a compound of all these excellent things. . . . Spirituality is in its essence an

awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, life and body, an inner aspiration to know, to feel, to be that, to enter into contact with the greater Reality beyond and pervading the universe which inhabits also our own being, to be in communion with it and union with it, and a turning, a conversion, a transformation of our whole being as a result of the aspiration, the contact, the union, a growth or walking into a new becoming or new being, a new self, a new nature. (SA)

2. Spiritual Meanings of Some Words

<i>adhvara:</i>	pilgrim-rite; yajna regarded as a pilgrimage journey. <i>adhva</i> is path
<i>adhvaryu:</i>	leading priest in the rite; Agni
<i>aditi, diti:</i>	Aditi is the infinite indivisible mother; Diti is the mother of finites
<i>apāka:</i>	wise person
<i>apāmsi:</i>	works
<i>apa:</i>	away
<i>apaḥ:</i>	work, (10.12.4); waters set in action, (3.6.7)
<i>apasah:</i>	works, doers of work
<i>arātiḥ:</i>	hostiles, non-givers
<i>arati:</i>	traveller, worker, pilgrim
<i>ari:</i>	warrior
<i>āpaḥ:</i>	waters or dynamical energies
<i>dakṣha:</i>	discernment or discrimination; <i>dakṣhiṇa</i> is light of discernment; ordinary meaning is gift
<i>ghṛta:</i>	mental clarity, light; ghee
<i>goḥ, gauḥ:</i>	cows of knowledge, ray-cows
<i>hamsa:</i>	swan; the soul soaring to the heights
<i>havyam:</i>	oblation or offering; it signifies action (<i>karma</i>), giving of what we have to the cosmic being
<i>hotā, hotṛ:</i>	priest of the call, the priest who invokes the other gods to come to yajña; Agni
<i>kāvya:</i>	wisdom of a seer; seer-wisdom

<i>kratu:</i>	will-power
<i>manīṣhā:</i>	mental wisdom
<i>pāka:</i>	immature
<i>panchajana:</i>	five peoples; see the 'Essentials of Rig Veda', chap. 27
<i>rādha, rādhasaḥ:</i>	achievement, (5.13.6)
<i>ratna:</i>	ecstasy
<i>rayi:</i>	usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions
<i>ṛk:</i>	mantra of illumination in metrical form
<i>ṛtam:</i>	Right activity; truth in movement
<i>sādha:</i>	achieving the aim, (3.1.17);
<i>sādhuh:</i>	perfection; efficient in works
<i>shravas:</i>	higher knowledge which comes to the divine hearing, (SA, SV, p. 131)
<i>stoma:</i>	affirming laud; repetition of several rik mantrās in an order
<i>svadha:</i>	self-law; the law which supports each entity from within
<i>toka:</i>	son; god being born as a son of the human yajamāna, creations of a person;
<i>uktha:</i>	utterance (of a pāda of mantra)
<i>uruṣhya:</i>	guard
<i>ushanas:</i>	aspirant; name of a seer, (4.16.2)
<i>ūti:</i>	protection; growth of the god in a human being
<i>vṛshabha:</i>	bull, the mighty one; one who showers gifts, the supreme person
<i>vāja:</i>	plenitude, plenty of everything
<i>vedhaḥ:</i>	ordainer or arranger of all actions in nature
<i>vrata:</i>	workings of the divine law; not the human observances

For more examples, see the book 'Semantics of Rig Veda', SAKSI. The SAKSI book, 'Rig Veda Samhita: Maṇḍala 5' has a glossary of 400 words. The book, 'Sri Aurobindo's glossary' compiled by A.B. Purani has several thousand words in 450 pages.

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4. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanāgarī Symbol

Examples

Short Vowels

अ a cut, but, run

Never as English a

इ i pit, sit, fit

उ u put, full

Long vowels:

आ ā cop, mar, bar, car

ई ī need, see

ऊ ū soon, moon

Other vowels:

ए e say, may

ओ o more, sore, toe

ऐ ai site, might, light

औ au pout, out,

ऋ r comment below

Consonants:

क् k kick, kite, cut

ग् g gut, gig, go

च् ch chug, church

ज् j jug, jig, jar

ट् t tub, tiger

ड् d deed, dog

त् t math, thin

द्ध d mother, gather

प् p pun, pat, peet

ब् b bin, bar, bun

म् m man, me, mist

न् n net, nose

य् y yes, yet

र् r red

ल् l life, lid

व् v water, wood

स् s sing, sit

ष् sh ship, sheet, dish

श sh comment below

ह् h hut, hit

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख; gh घ; chh छ; jh झ; th थ; dh ध; ṭh ṭ; ḍh ḍ;

ph फ; bh भ; ṅ (ङ) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण) is with the tongue in the upper palate.

sha (श) is something between sa and ṣha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'R̥gveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the saṃskṛt *visarga* symbol: pronounced with exhalation. For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different; the different sounds are indicated by the vowel previous to the symbol 'ḥ'.

‘ṁ’ is pronounced as half ‘m’.

ऽ is a conjunction that indicates ‘अ’; Example:

māSmṛtāt māSmṛtāt = मा + अमृतात्

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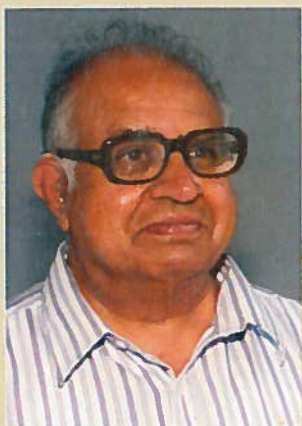
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